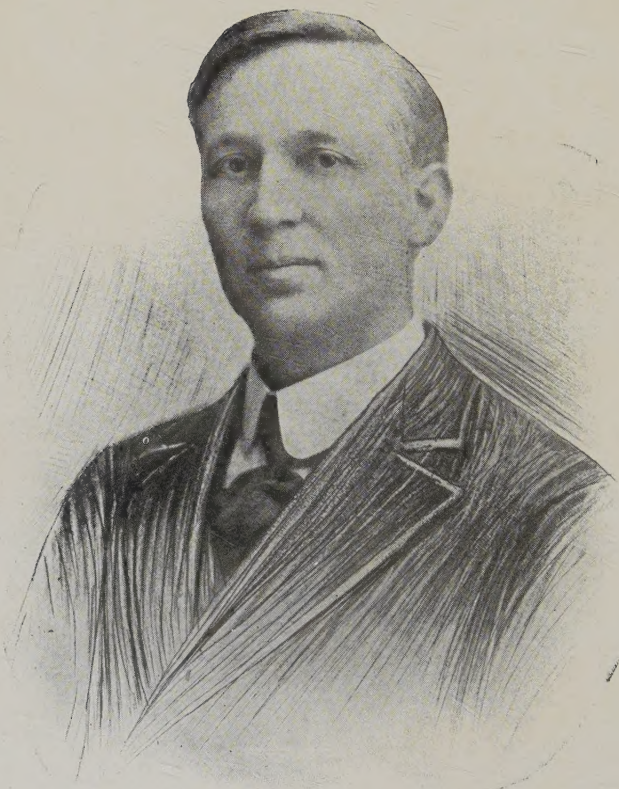


SERMONS ON BIBLE CHARACTERS



REV. EDWIN L. HARVEY

SERMONS
ON
BIBLE CHARACTERS

BY
REV. EDWIN L. HARVEY

FOURTH EDITION

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BY

METROPOLITAN CHURCH ASSOCIATION

PREFACE

The Metropolitan Church Association was organized in the year 1899, with a view to presenting the gospel of Jesus Christ, without money and without price, to as many people as possible.

As a result of its faithful preaching many people have become converted, and some whose gifts for the ministry were unquestioned, felt called of God to enter missionary work at home or in foreign fields. They felt, however, the necessity of a thorough training and a greater knowledge of religious beliefs and Bible doctrines. Hence, of this necessity was born the Metropolitan Bible School, which is conducted upon the principles of faith in God alone. At the present writing (1927) this school numbers many scores of bright, intelligent young people who are obeying the injunction: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

An active campaign is being carried on constantly; an energetic warfare is waged against sin, and an earnest endeavor made to win people to Christ and to lead them into the experience of holiness "without which no man shall see the Lord."

Many who have passed through the course of training prescribed by the School are today in various towns in the United States, in Wales and Scotland, in India, Africa, Norway and the Virgin Islands preaching the gospel and winning souls to Christ.

A number of the sermons presented in this book were preached to audiences in the various towns in which the work of the Metropolitan Church Association is located, while some were preached directly to the Bible School students.

With the prayer that the sermons contained herein may be of lasting benefit to those who read them, this book is sent forth.

THE PUBLISHERS.

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BELSHAZZAR
WEIGHED AND FOUND WANTING

“O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: then was the part of the hand sent from him; and this writing was written. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.” Dan. 5: 18-31.

SERMONS ON BIBLE CHARACTERS

SERMON ONE

BELSHAZZAR

WEIGHED AND FOUND WANTING

THERE is a crisis in every life. Our life begins, and it is an impossibility for us to avoid finishing it somewhere.

Belshazzar had a father by the name of Nebuchadnezzar, who was the king of Babylon. Babylon was the pride of the then known world, and Nebuchadnezzar became so proud and lifted up over the magnificence of his kingdom, that God had to teach him a lesson; had to take him from among the dwellings of men and let him eat grass like an ox, until seven times passed over him and he realized that the God who rules in the heavens is God and there is none other. God is going to bring every one of us into judgment. The wise man said, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."

God knew all about the king in his palace, and about Daniel in his house. God knows all about how a man

lives. Belshazzar was preparing a great feast, and he ordered the sacred vessels which had been taken from the temple at Jerusalem, brought to the feast. When they asked him what they should pour the wine into, and what they should use for wine glasses, Belshazzar thought of those holy, consecrated goblets, and he told his servants to get those most sacred and holy things to drink out of at his feast. They brought them and the feast began. They begin giving the wine out in the sacred goblets but as they are quaffing it, suddenly the king looks up at the wall, his knees knock together with consternation, and his face turns to a deadly pallor. An awful solemnity falls upon that banquet chamber and those present are frightened beyond measure. The king looks at the handwriting on the wall, which no man in the land, without God's help, could interpret. He calls in all the wise men, soothsayers and astrologers, the men who were drawing salaries for interpreting, and asks them, "What is that writing on the wall?" None of all that company can interpret the writing, and the king does not know what to do; until up steps some one and says, "There is a man around here who has the interpretation of dreams, etc." When God wanted to get a message to a man, He could get it to him. God showed Daniel all about the writing.

Daniel went into the presence of the king and Belshazzar said, "I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the

wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: and I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom." Daniel looked at him and told him to keep his gifts and his reward. He did not need the king's reward; but he said he would give the interpretation of the writing.

Brethren, an accusing conscience is not an agreeable companion for a man to have. If he kneels down to pray, he sees before him all the time things that he has not made right. He remembers the ungodly thoughts that have been in his mind; he thinks of that awful deed he committed ten, fifteen or twenty years ago. God makes it float on the river of his memory and his conscience continually convicts him, and it will keep haunting him until he comes to God Almighty and gets the blood of Christ to wash his heart white. When conscience can point any way and every way and yet not condemn him, then he will have boldness in the day of Judgment. Your memory and your conscience are now pointing straight at those things which you have left unconfessed.

The king looked up and said, "What is the interpretation of that writing on the wall?" God wants

that that writing on the wall shall refresh the memory of some one who shall get this message. God Almighty is writing your record. He is weighing you in the balances. Daniel looked at the king fearlessly and said, "Well, you know how it was with your father. He was ruler of the greatest city in the world, and he was so proud over what he had done that he walked around the city and said, 'Is not this great Babylon, the greatest city in the world, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?' About the time the last word left his mouth, the curse of God settled around his neck; and they drove him out with the beasts of the field, and let him eat grass until seven times had passed over him, until he knew that God ruled in the kingdom of men." Sinners do not think that God intends to punish them, and so they go on in their wicked ways; but God is going to bring them into Judgment for all their sins. He looks down upon the persons who committed that wicked deed in the dark that time, and He knows when their time is coming. God is letting your wickedness go on for a little time, but soon He is going to hurl you from the place where you are, and you will be brought before Him at the Judgment.

Belshazzar found in Daniel a person who dared look him in the face and tell him the truth. Thank God for that kind of a preacher, one who did not care what it would cost to tell the truth. That is the kind God wants in these days. Diogenes took a lantern and went

through the streets of Athens hunting for a man, and Jeremiah was told to go about the streets of Jerusalem looking for a man. Daniel was the only one in the great city of Babylon whom God could use to interpret the writing; God helped Daniel when he stood before Belshazzar. It costs something to tell the whole truth. Think of the holy people since Daniel's time, whose heads have been taken off because they told men the truth. From John the Baptist's time, down to the present age, men and women have been beheaded, or killed in other ways, because they told the truth. It has always cost something to tell the truth. God has had a few men from the age of Nathan right up to the present day, who have had backbone enough, to walk up, and look people in the face, and tell them the truth, no matter who they were.

I suppose, that before Daniel went in to see Belshazzar, the devil said to him: "You should soften that message. Why, you can be prime minister of this country if you will ease up a little on that message." But, no, Daniel looked the king in the two eyes and told him the whole truth. Brethren, if you tell the whole truth to the people, it will make a very warm place for you sometimes. We have been in places where the people have been so enraged because of the truth that was told them, that they wanted to get us out of town. Have you ever been in such a place?

God looked upon Daniel and said, "Will you tell the whole truth? Will you tell this king exactly what I tell you to?" And Daniel looked up and told

God that he would tell the whole truth, and he did it. Daniel had been faithful about praying unto God and he was ready for the blessing of the gift of interpretation to be given him by the Holy Ghost. It was given to the man who was going to be true to God. He had prayed, and God had given him the interpretation. I do not doubt but that he pondered the matter over. He counted the cost; and the devil told him that the day when he should tell the truth to Belshazzar, would be the last day that he would live on this earth. Doubtless the devil has told many of you, that this would be the last day you would live a Christian life. Many times he has said like things of God's church and work, and told us that the next day was going to be our last; but, brethren, about the time the devil has the obituary written to be put into the paper, God sends deliverance.

Daniel said to Belshazzar, "These goblets belong to God and you are misusing them. You are using them to banquet all these wicked persons, and you are drinking wine tonight out of those sacred goblets. They are sanctified to God, and He will not allow this misuse. He has put you into His scale and weighed you, and your kingdom is numbered. MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians."

The king of old did not like the message, yet he believed it was true. During the time that Belshazzar had been reveling and enjoying his wicked self, Darius

the Median had dug a canal which turned the river Euphrates into another channel; and the army came in on its river bed and captured the city, and Belshazzar was slain that night. Darius entered and said, "This is my town," and Belshazzar was slain like a dog. There is not a sinner, who will reject this warning but who will suffer the consequences and be damned.

A sinner says, "Why do you say these things?" I say them because you are Belshazzar. Your body is sacred, and that cup which holds your brain is a sacred vessel that God wants, and you are taking that sacred gift and using it for the devil. Those thoughts of yours, that voice, your time, and talents, are God's, and right into those sacred vessels of God's you are pouring the wine of worldly pleasure, and drinking it to the dregs. Some of these days, your knees are going to knock together, and the death rattle will be in your throat. You will not call on any Daniel to interpret the sound, but you will think of the message which God is now giving to you: "Weighed in the balances, and found wanting."

Some of you have seen balances so accurate that you might lay a piece of paper in the pan and get its exact weight; or, take two pieces of paper of the same size and weight and the scale will balance exactly; then put a pencil mark on one of the pieces of paper and put it back on the scale and the pan holding the paper with the pencil mark on it, will go away down because the scale is so accurate and so nicely adjusted. But God has balances that weigh more accurately than any scales of man's invention. Moses in his law said, "Thou shalt

not commit adultery," but Jesus said, in the New Testament, that you cannot even look on a woman to lust after her but that that single look will cast you into Hell. You are put onto one side of the balance, and the other side goes down, and you go up; you are weighed and found wanting. You cannot think an evil thought, but that suddenly you go up and the other scale pan goes down; for, the Bible says, "As a man thinketh in his heart, so he is." God Almighty can sanctify your intellect and give you such pure, white thoughts that the angels will approve of them. You will remember the night when the Spirit slips God's thoughts into your head.

There are balances which are very fine. I will take my Bible for a moment or two and see if I can weigh you. The first weight is not very large, but I will put it in: "If any man love the world, the love of the Father is not in him." Now, how are you on loving the world? How do you stand on love of the world? Some people say, "Oh, I don't care anything about dress." But that is not the only thing included in a love for the world. Do you wish that you were back in that old worldly life again?

Perhaps you are now engaged in God's work. Is there something in your heart that says, "I wish I were back there receiving the smiles and approval of my friends. I am sorry that I have to get such unkind letters from my mother and father. I wish that they would send me money before very long, to pay my fare home."

Do you think: I used to have such an easy life.

Here I am working harder than when I got ten dollars a day? (For there isn't anybody with sense enough to hold a revival, but that could go out and earn a salary if he chose to do it.) God's Word says, "If any man love the world, the love of the Father is not in him."

"Well," says some one, "I believe we all sin a little every day in word, thought and deed." Well, if you sin a little, when you are put onto the scale pan, up you go and down goes the other side.

What does it mean to be weighed and found wanting? It means, that if a man is not saved, he is going to be weighed in the scale of God Almighty, and found wanting. "Well," says some one, "all in the world I care for is to go to card parties." But God says, "The soul that sinneth, it shall die." God's Word is true and He will never take you to Heaven if you sin. Thank God, that He gave us these verses. Brethren, we are not afraid of the way that God tells us to live.

How are you on self-denial? "Well," some one says, "I don't know anything about self-denial. I have all the comforts of life I want." Now Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Do you lead a life of self-denial each day? When you have time for prayer, do you say, "Well, I believe I will spend this time not in prayer to God; I will do something else"? The Christian's life is one of self-denial, and, unless you deny yourself, you are not going to get to Heaven. We

will put that little weight in there, and we see the beam go down, and you go up.

Here is a half hour, and you say you will use that in which to study the Bible. Some one comes in and says, "Oh, did you hear the awful thing Mr. So-and-so did?" and instead of studying your Bible, you listen, and the half hour is soon gone. We will put this little weight in, "Redeeming the time," and up you go, and down goes the beam; you are found wanting.

"Yes," you say, "I have \$10,000 laid up for a rainy day, and I am willing to take a trip to Europe." You are willing to spend it on yourself, but you are not willing to give it to the Lord. Now we will put that little weight in the scales, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." When we look at the men with bank accounts showing that they have thousands and millions of dollars, and read that little mark on the scale, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple," we see the greater part of humanity going up and the scale beam going down, for they have been weighed and found wanting.

"Well," says some one, "I believe every one ought to carry a little life insurance to leave for his family after his death." The Scripture says, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." We put the weights on one side, and the husband with the life insurance on the other side, and just as he goes up, and the other side goes down, he flings his old life insurance policy overboard

and the scale begins to balance. Are you willing to step into God Almighty's balance?

If there is anything that the devil would like to do, it is to damn your soul. He hates to see the balances swinging. The devil sees you measuring up, and he hops onto the scale, tries to attract your attention, and does what he can to overbalance you. He does that because he hates you. He furnishes rocks for people to use to knock you off of the scale. Stephen stepped upon the scale and the devil was enraged; he tried to knock Stephen out by breaking his skull. The devil kept piling on rocks to see if he could disturb the poise of the balance; but the Lord just reached down and released Stephen's spirit, and away he went.

If you reach an exact balance on the scales of God, the world will truly hate you. "Marvel not, my brethren, if the world hate you." "Well," says some farmer, "I have made up my mind to raise my crop, and buy a piano for my daughter, and to enjoy myself." You are not planning to do that if you intend to get to Heaven. You are going to turn your back on it all. If a band of robbers had met Jesus and His disciples on the road and held them up and searched their pockets, they would have found that they had left all. A man is perfectly safe when he is sanctified wholly, for if men should hold him up, about all thy could get from him would be, "Hallelujah! Praise the Lord!" etc. It would be surprising if they could get much more than that.

It is a wonderful satisfaction to know that our walk with God is just what He wishes it to be. We can

take this Bible up, and, by the grace of God turn through Genesis and clear on through Revelation; and, like John, eat it, and it tastes good. If there is anything that God has for me between the leaves of this Book, I want to know about it. Do you?

A young man walks through the room, and when he kneels down to pray one can see that the soles of his shoes are pretty nearly worn out; and here is another young man, and the mail brings him ten dollars. One young man has no shoes fit to wear, and the other young fellow has a money order for ten dollars. What does the Bible say? Here is the weight and we will put it in. "He that hath two coats, let him impart to him that hath none." If he sees his brother have need, "and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" You can put the money in your pocket, and go around shouting all you want to; but it will do you no good, for there is a fellow who has only one pair of old shoes, while you have the price of four or five of them in your pocket. "Well," you say, "I have only one pair of shoes." That makes no difference. You have the money for another pair in your pocket. That is why the millionaires are going to Hell, because they will not help or give to the man who has need. A man like that will go around with no testimony, and with no confidence in any one; when the sin is not in some other person, it is in himself, because he has money, and, seeing his brother who has need, hangs on to what he has. The safe way is to be sure to see that your neighbor gets much more than you.

One day a five-dollar bill was sent me by some one who positively was uncomfortable until the money had been given. He said, "No, I don't want that money. I want you to give it to some one who needs it more than I." It is that little something that you are hanging onto that has been withholding the showers of God's grace from you for months. You reach down into the corners of your pockets and empty them and soon you will feel the refreshing showers of God's grace falling upon your soul, and you will be so filled with the power of God that people will be asking you to pray for them. They will want to get the same kind of salvation that you have. God wants every last one of us to be like an oasis in a desert. You start on a buggy ride; you go down streets, through alleys and finally strike the boulevard, then rein up in front of the hothouse, go inside and see the beautiful flowers, the banana trees and the lovely palm trees, right in the middle of winter. God says the Spirit in us should be like that all the time, so that people will smell the fragrance of God. God does not want us to be dry, old and no good spiritually. Thank God, we can constantly live in the sunshine of His love. God Almighty will feed our souls and make the flowers to bloom and send out their fragrance to other souls.

"Weighed and found wanting." That is an awful condition, a terrible calamity; but thank God, we can be like the dear saint who recently passed away to Heaven, who, when she came up to her last moments, wanted to sing, "On the Way." She felt the power of

an endless life in her soul, and upon awakening in the mornings she would be disappointed to find that she was not on the inside of the pearly portals.

God will not force you to do all the things commanded in the Bible, but, thank God, there are persons who are willing to walk in the light as He sheds it on their pathway. There was a man only the other day who wanted to pray through and get the fire on his soul. He had just finished his breakfast, and then asked us to pray for him. Though there was to be a meeting at 2:30 P. M. he was so in earnest that he said to us, "No, I cannot wait until then." In praying with him, we found that his business was in his way, and he said he would give it up. He had received letters telling him he would go crazy if he went with us, and that we were the most wicked people in the world; but the more they said against us, the more he felt that this is the narrow way that will lead to everlasting life. He put his business out of the way, and kept walking in the light.

Are you ready for God to put you onto the balances now? Suppose God takes the plumb line and places it beside your experience, and here and there your experience bulges out. What will you do about it? When the storms come and the winds blow, will your house stand? Are you building on a good foundation? Are you founded on the Rock? What are you going to do? I was reading in a paper of a man who started to jump, and he jumped, and jumped; and by and by, it seems that he got the idea that if he jumped one more

time he would jump right into Heaven. He made one last jump, landed on the pavement below, broke his skull, and died. You cannot jump into Heaven over a crooked life and unforgiven sins. The devil tells you: "Think of the opportunities you will waste if you get saved,—those proud hopes." But if you try to carry them out, those proud hopes are going to be dashed to pieces, and you will be found wailing in the regions of the damned very soon, unless you repent. I heard, some time ago, of some men who gathered in a little room and did the most awful things. They were infidels, and, I believe they even administered the sacrament of the Lord's Supper to a dog, and performed rites and ceremonies in most sacrilegious ways. There were thirty-six of those men, and, I believe, in five years seven of those men were killed, and not one of them died a natural death. People go along paying no attention to God. They reject God, they turn His pleading aside and trample under foot His precious blood. Do you think God is going to stand that much longer? The Bible says, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

"Weighed in the balances, and found wanting." "But," you say, "this king was so rich, and he had so much power that he was the power of the world at that time." Yes, that is so; but God in a moment of time destroyed him utterly. You have to do what the Mayor of your city may tell you to do, or be punished. If he were to tell you to get out of town you

would have to go, and yet you curse God, and profane His holy Name. You are weighed and found wanting.

How do you weigh on the ten commandments? How do you weigh on praying without ceasing? How do you weigh on reading God's Word? Do the scales balance, or do you go up and the other side down? Brethren, if you are sanctified, the scales will exactly balance all the time.

JACOB
ONE WHOM GOD LOVED

"When Rebecca also had conceived by one, even by our father Isaac; (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid." Rom. 9: 10-14.

SERMON TWO

JACOB

ONE WHOM GOD LOVED

SOME very astonishing statements are made in the Bible, and as you have studied the life of Jacob, and have seen how crooked he was, you may have wondered why God loved him. It is not difficult to understand how it was that Abraham should be loved by God; he who was obedient to Him, walked right out of heathendom, breasted the storms, outrode them, did everything in his power to please God, and was His companion, reached Heaven and rendered his account with joy and not with grief. Isaac, Jacob's father, was an excellent man; he had a good bringing up, walked carefully, and was, in a sense, a type of Christ. He was the only begotten son of Abraham by Sarah, and the Scripture tells us that Isaac went to Heaven. But the surprise of surprises is that Jacob was taken to Heaven. God Almighty has announced Himself as the God of Abraham, Isaac and Jacob. Will a man whose God is the Lord deceive his father, and rob his brother? Let us see. Turning over to the New Testament we read that Abraham, Isaac and Jacob shall be seen in the Kingdom of God. One would think that a study of the life of a man whom God took to Heaven, would

be profitable, and we shall find it so if God will help us to learn the lessons which He meant that it should teach.

Jacob was a member of the covenant family and was only two generations from the Father of the Faithful; but while there is great advantage in good birth, and the blessings follow down to the third and fourth generation of those who love God, yet good birth of itself does not give a pass into Heaven. Isaac married the woman whom God had selected and chosen to be the mother of Jacob, but at one point, at least, she failed to trust God, and the life of Jacob was not upright and honorable all the way through. He repented, however, and found his way to Heaven.

Before Jacob was born, his mother (Rebekah) began to love him. God had told her that he would be the ruler. She must have lived close to God, and she no doubt told her little boys, as she fed them from day to day, of the greatness and righteousness of Abraham, their grandfather. She loved the boy whom God loved, and, like Sarah (who, in view of the fact that God's promise of a son to Abraham was delayed, set about in her own way to assist God in His plans), she makes a plan of her own for her family. The covenant that God made with Abraham was not to be lightly esteemed. There in the quiet tent life Jacob had time to think upon the promise,—the wonderful covenant that God made with Abraham. If Rebekah told him of the strange saying, "The elder shall serve the younger," Jacob did not fail to ask

some questions which were not easy to answer. Turn where she would, the problem confronted her, "How can the promise be fulfilled?"

Do you suppose the wonderful words of God had failed to fire Jacob's imagination, and fill his young mind with visions of coming greatness and glory? If he had heard the story of his father's miraculous deliverance from death, he knew something of the power of God. The promise that God made to Rebekah was not conditional. He did not say, "Rebekah, if you will do thus and so, I will make Jacob a great man," but, "The elder shall serve the younger. * * * Jacob have I loved, but Esau have I hated." We shall learn as we read Jacob's history, that it will be far better for us and for others, if we let God have His way about how and when He keeps His promises.

Did you ever wonder how God might have gotten the blessing to Jacob if he had not accepted his mother's present of the first pair of kid gloves of which the Bible speaks, and with them deceived his father? Look at the closing scene of Israel's life. Joseph brought Ephraim and Manasseh to the bedside of his dying father, Israel, who, strengthening himself, gave the blessing of the birthright to the one to whom God, in His sovereignty, ordained that it should be given.

"Ephraim," God said, speaking through the prophet Jeremiah, "is my firstborn." God reserved the right to bestow the blessing upon Ephraim, the younger; and notwithstanding the failing eyesight of Israel, which made it impossible for him to discern clearly, he was

not suffered to make any mistake. Ephraim was placed under his left hand and Manasseh under his right hand. How did Ephraim get the blessing? Israel stretched out his arms and laid his right hand upon the head of Ephraim, who was the younger, and his left hand upon the head of Manasseh, who was the older, "guiding his hands wittingly." Joseph thought there was some mistake, but the Holy Ghost makes no mistakes. It would be far better to do without a blessing than to get one by dealing as Jacob dealt with Esau, when he took unjust advantage of his brother's weakened and hungry condition in order to buy the birthright, and secured it by deception. In the case of Ephraim and Manasseh, it might have seemed that the older would certainly get the blessing, but the patriarch guided his hands "wittingly" in the form of a cross, thus giving the younger son the right-hand blessing. The best way to be blessed is to be blessed in the Cross. This is God's method of awarding the birthright blessing, and the spiritual blessings for which it stands are ours only through the Cross. You can steal a person's experience, you can get him to sell out, but it will not make you rich.

If Rebekah had taught Jacob aright, and they had both been satisfied to trust God and walk in His ways, Jacob would truly have died out to ever getting the birthright in his way. Esau would have expected it, and would, perhaps, have been looked up to for many years; but when the time came for them to kneel down side by side before the aged Isaac, God, who directs

the planets in their courses, would have seen to it that the right hand of Isaac fell on Jacob's head. He would, perhaps, have received the blessing as a youth, have been crucified to future prospects and have been saved a life of wandering, fearfulness, and turmoil, which almost terminated in death at his brother's hand. Let us learn by his example, as we study for a little while his checkered career, to say in all things, "Thy will be done," and to be satisfied without trying to force God to work according to the plan our finite minds may lay for Him. God's way is the best all the time and everywhere.

You who feel like calling Rebekah a wicked or a foolish mother, beware. You may be doing the same with your children. Only here and there can be found a parent who will trust God. The training of the average child is of such a character that it is filling the dens of iniquity in this world, and is crowding the corridors of Hell, which has enlarged itself, to make room for the souls that are going there day after day on account of the way parents help to keep alive all manner of vice upon the earth.

God says, "Train up a child in the way he should go: and when he is old, he will not depart from it." Why are so many boys reeling on the streets today? Why are little children smoking and shaking dice in the back alleys of our cities? Why do half-grown boys hide away in lofts and behind closed shutters, and learn to gamble, and why are young men staggering around in front of saloons? They are following the

example of ungodly ancestry. The virus of the pit that has for years coursed through the veins of the parents will poison the blood of coming generations.

To increase the awful torture and torment that an ungodly mother will have to suffer through all eternity, she will scarcely have opened her eyes in Hell before she will see beside her, one of her beautiful daughters whom she so cruelly wronged by failing to pray her into the Kingdom. There unsaved fathers will be cursed by sons whom they have eternally wronged by the life that they lived. Many parents have made good resolutions, and said, "I will repent and get saved," but when they come to ask prayers for their unconverted children, they are often twenty years too late. The "wandering boy," whom we are asked to pray for, is dying in some den of iniquity. These grief-stricken parents should have commenced to pray and labor for the salvation of their children twenty years earlier.

Sometimes people feel insulted when we preach that the reason licentiousness and all manner of wickedness is rampant in the country is on account of the way parents have trained their children, and because of the evil heritage they have bestowed upon them. It should not insult a man to tell him the truth. If you are insulted by the truth that is preached from the Word of God, get saved and sanctified and so govern your life by the grace of God that you will not feel angry enough to walk out of a meeting where the truth is preached, before the sermon is half finished.

Jacob was a beautiful little boy, and it was easy for Rebekah, as favors came along, to throw them his way. She would place Jacob upon one knee and Esau upon the other, or, perhaps, Esau would amuse himself upon the floor. Esau was very cunning, but Jacob was a boy who stood by his mother, and she taught him many things; among other lessons, was that of how to tell white (?) lies. She taught him that it was all right to deceive and tell falsehoods if his motive was to get the blessing. You never trained your children that way, I suppose, only as they may have gotten a hint that that was the way to do, when they heard you send the servant to the door to tell the person who rang the bell that you were not at home. Business men have a way of helping their employees to learn these ways, and it means much to the one who learns the lesson. God says, "All liars, shall have their part in the lake which burneth with fire and brimstone."

Isaac favored Esau. Esau brought in good venison. Esau was a cunning hunter, and perhaps a good cook. When he went into the field to hunt and brought back good, tender meat and prepared a savory dish, Isaac was well pleased, and possibly made up his mind that perhaps there was some mistake, and that it would be all right after all to give Esau the blessing. But God Almighty, sitting yonder in the heavens, had said what Jacob was to be, and that Esau should serve him, and if God tells you anything, it is perfectly safe to rest on what God says and plan your life accord-

ingly. What God says is true, regardless of how it may seem to be, and regardless of how impossible it may appear from your point of view. Human vision is very limited, very contracted. We are shortsighted at best; but God's eye can take in the universe at a glance, and it is quite safe to believe what He says. "His word is settled forever in Heaven." The righteous "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly," God says, "are not so: but are like the chaff which the wind driveth away." Everywhere in all lines of business, people are trying to overreach and take advantage of weaker ones. Grocery-men, dry goods men, tradesmen of every kind, as well as professional men are planning how much they can get and how little they can give. God says the wicked are like the chaff which the wind driveth away.

It is easy to plan out a way for God to bless you. Jacob's mother made up her mind that she would get the blessing for him, and she was sure by the way that Isaac enjoyed wild meat, that he would bless the one who would hand some to him. She could almost trust God; in fact, she could trust Him to do, with her help, what He had promised for her son, Jacob. Did you ever see a mother like that? It must take much faith (?) on the part of you mothers to believe that God can bless your daughter greatly after you have succeeded in getting her married off to some beer-drinking man; and to believe that God will bless your boy

whom He called to the foreign mission field, after you graduate him from the medical college and get him married to some butterfly of society with whom he cannot live peaceably. It would be better for your children to get saved and sanctified, and, if the will of God be so, remain unmarried.

You never teach your children to deceive? You never dress your boys up to appear to be what they are not? I wonder if you ever helped your daughter to deceive people by the way she dressed and acted? With all the fear that women have of rats and mice, one would think they would be loath to puff their hair with rats, and to tog up in regalia not their own, until they look worse than they naturally would. God can tolerate a respectable dog that cannot help growing yellow hair; but the vain creatures that bleach their hair until it is part yellow, and part red, and part white, are you, let me ask, expecting God to bless them? Who is responsible for that display of vanity? Some father or mother, perhaps, who does not believe in salvation and praising the Lord. God will hold parents accountable for the make-up that their children wear. If a person were to get converted, it would not take many shots to knock off the hat that is ornamented with birds. Maybe you think God is pleased to see a young woman wearing a scoop shovel hat that looks, when she turns around, like a miniature swinging bridge.

I will not promise that this story is true; but I heard about a man who fell into the hands of cannibals

and they thought they would eat him; but after taking off an imitation foot and unscrewing a false arm, removing his false teeth and one of his eyes, they said, "That fellow has done been eat before." Separate from some people that which is artificial in their make-up, and you would come to a similar conclusion. The lesson is that God will bless the real rather than the artificial. You may seem to have salvation, people may say you have salvation, you may be baptized and confirmed; but how is your life? Is God's blessing upon you when you come in, and when you go out, does He bless you and what you do, and cause you to prosper? "The ungodly are not so."

Here is a young boy, and as his mother helps him to put on the gloves, he says, "How am I now?" She says, "I think you are all right." It is one thing to hear some one say they think you are all right, and quite another thing to be all right.

Jacob bows to receive the blessing and the father says, "Are you Esau?" "Yes," said Jacob, "I am Esau," and he said "yes" because his mother had given him lessons in telling falsehoods. What is railroading the young people into Hell? The example of parents. No one escapes the infection of sin and there are very few people who grow to maturity without having taken a few things here or there that did not belong to them, or without having told a few things that were not true. You never told your children to do that, but you did it when you were small. God says He will visit the iniquity of the parents upon the children unto the third

and fourth generation, and the law is inexorable: your repentance does not change the law.

God wants every one to be converted early in life. How different Jacob's life would have been if he had trusted God. He would have been spared the long years of wandering; and think of the crooked paths out of which he would have been kept. He had no sooner done that wicked thing, than Esau wished to kill him. Jacob had an enemy on his track who was determined that he should die at the hands of the man he had wronged. Sin brings sure penalty, and no man or woman ever did a wicked thing, but they will meet it some day, and unless they repent there will be no escape. Jacob was compelled to leave the country, and where could he hide? His mother thought of the old home from which Abraham came, and said, "Jacob, go back to Padan-aram, to your relatives." He flees to the old country and thinks he will take him a wife.

Isaac, when he came to the subject of getting a wife, was more fortunate. Abraham did not allow him to go back into the old country. When the servant said, "If she will not come, shall I take Isaac?" Abraham said, "No, God called me out, and Isaac shall not put his foot into that country." No doubt, had he gone back, the Bible would have read very differently. When you are called out from among a backslidden people, stay out.

Jacob started on his journey and traveled until he was very tired, then he lay down to rest. He had a fine dream of a long ladder and angels running up

and down, and I suppose that he thought he was in a holiness meeting; but when he awoke he still had a rock for a pillow. He could not take the ladder with him, and so he journeyed on. At last he reached the old country, found his relatives, and began to work. He there met a beautiful young woman named Rachel, and made a bargain with the gentleman who was her father. He was told he could have her for his wife by serving for seven years, and so Jacob worked and did what there was to be done on the farm for seven years. If you have ever worked on a farm you know what it meant to Jacob. But he was young and ambitious. Jacob was glad when the time was up, and he could be (he thought) united to the one of his choice. Some one stood up beside him, her face hidden with the beautiful veil, and we will suppose that he heard the words: "Will you have this woman to be your wedded wife, and live together after God's ordinance of matrimony? Will you love her, comfort her, honor her, and keep her in sickness and in health?" He would; and he could scarcely wait for the time to come to say, "Yes." They came up to kiss the bride, the way they do now, or, at least, he saw, presently, when the veil was lifted from her face, not his beautiful, long-loved Rachel, but her weak-eyed sister Leah.

Maybe you think you can do a mean trick, and cheat your brother, and put on your make-up, and go your way. God knows how to do with a man who has done wrong. If you get out of the will of God, ninety-nine chances out of a hundred, you will marry the wrong person.

It is no wonder that the divorce mills are full. Nearly every one has gotten out of God's will, nearly every one has wronged some one. You may think you are long-headed enough and smart enough to beat God Almighty; but you would better let God plan your life and attend to your matrimonial arrangements. If you think best to try Jacob's plan, soon you will be drinking from a bitter cup, and saying, "Oh, brother, my wife is so unreasonable that I cannot keep the victory," or, "Oh, my husband treats me so cruelly, pray for me." You deserve to get a punishment ten times worse than you are getting. If you had kept saved, and in the will of God, you would never have seen the troubles you are now having to meet.

Jacob became an example of a disappointed man. Instead of getting a wife in the way his father got his wife, and having everything given to him that his father owned, he ran away and got a weak-eyed woman, and had an awful time, and did not get out of that country for twenty years.

Jacob was a smooth man. He wore kid gloves, and when he embarked in business he entered upon a career that was somewhat like the business career of many people. The life insurance men who get from three to five thousand dollars a year, the girls in the department stores who can measure off lace and ribbons,—oh, yes, so smooth, they have "kid glove" voices, so delicate and smooth. Had they been converted, many of them would have been in foreign fields, ere this, winning souls and

having a good time, instead of measuring off ribbons behind some counter.

Jacob was a successful business man. He could go into business with a man, equal partnership, yes, sir, equal, and at the end of a few years he would have practically all the profits; the other partner might perhaps have a few scrawny cows. His career was speckled and spotted, and if you will look over your history, you will find it has the same appearance.

How about the life insurance company you represent? You always say, "It is the strongest in the world," and you know that the president has just decamped with ten thousand dollars, and if a certain person should die, the company would be broken up.

You may not be an insurance agent, you may be a dry goods lady, yet, if you will look back over your past life, you will see black and white scattered all along your way.

Scores and hundreds of people who ought to be preaching the gospel are plunged into a crooked business career. Men and women who could preach the gospel, and influence souls for Heaven are simply doing good deeds instead of following God and the calling that He intended for them. They are cutting off the limbs of injured people, binding up bruised arms and nursing the sick,—out of the will of God entirely, and some of them have spent ten or twenty years at it.

Jacob, had he held to God's plan for his life, could have saved himself many years of hard work, and

God would probably have brought Rachel out of Padan-aram, in a manner similar to the way in which He selected a wife for his father Isaac, and Jacob would have had victory all along the line.

Wasted years! Think of souls screaming in Hell because you did not get saved sooner, and begin shouting the praises of God. Think of souls sinking in the lake of fire and brimstone, and tearing their hair; souls who might have been saints in glory, had you stood true, and trusted God.

Time rolls on and we find that one of Jacob's wives has stolen some images and has hidden them. Laban received word that his idols had been stolen and pursuing the departing Jacob and his company accused them of the theft. Rachel was the guilty one, but declared her innocence by deception.

Years passed and she clung to those idols and only a short time before her death (after the birth of her second born), did she yield up her idols and get the blessing of God upon her. What a sorrow it must have been to Jacob to have his wife whom he so dearly loved, saved as by a hair's breadth.

There is such a thing as getting saved at the eleventh hour; but I do not want to see any one get so close a call, and as I preach from time to time to intelligent people, people who are making good money at whatever work they do, I think of what God could do with them in His vineyard, if they would get saved and sanctified and let God have His way with their lives. I covet them for Jesus Christ.

Suddenly a calamity stared Jacob in the face. He heard that not one man, but an army was on his track. Esau had vowed to kill Jacob. The devil is on his track, too. But Jacob wrestles with the angel and prevails. Presently God reminded him of something and he said, "Yes, Lord, I will do it." The Holy Ghost I suppose, said, "Restitution," and Jacob said, "Yes," and was saved from Hell. Restitution did not save him, but it put him where God could save him. We know that there are those who will not break away from their unlawful alliances; who prefer to say that the past is all washed away. They may sit and sing in this world, but they will weep and wail in the next.

How much will it cost you to make restitution? About ten thousand dollars of our money was the sum of the restitution which Jacob had to make. He picked out the best blooded stock he had and started them off as fast as they could go toward Esau. Esau said, "What is this?"

"This is Jacob's restitution. Put it on the account and credit it."

It is hard to make restitution sometimes. It is easier to sing, "Jesus paid it all." He paid what you could not pay, but He did not pay that five dollar bill that you owe, nor for the bottle of cologne that you took from the drug department in the store. The dying thief was unable to make restitution, because his hands were nailed to the cross. You may be poor, and owe a million dollars, and if you cannot get money

for restitution, Jesus Christ will not bar you out of Heaven on that account; but, refuse to pay back one cent that God knows you can pay, and ought to pay, and you will lose your soul. I know of boys who will make restitution and get saved, or they will get a good all-wool suit that will last them for five years in some penitentiary; and, instead of calling them by the name their mother gave them, they will be called, "1904," or some such number. They may not be willing to turn their steps toward Jesus, and salvation, but they will do it or wear a chain about their feet in some penitentiary.

Esau's plans now have to change. Jacob gives him a hug and kiss and Esau says, "It is all right, brother Jacob." You will find that it will pay you well to make restitution in this life. God spared Jacob's life a little longer, thus giving him a chance to get sanctified.

It must have seemed to Jacob that he never could get the blessing for whenever he tried to get closer to God, the enemy did everything he could to hold him back and discourage him, in much the same way that he tries to discourage people today, who seek the Holy Ghost, but you will do some digging and hunting if you are in earnest about getting this wonderful blessing. Jacob found some earrings and other useless adornments, and got them out of the way, and the power of the Lord came on him, and the whole country around felt that something had made Jacob a different man. One might think that the life of Jacob would

be a happy and prosperous life, from that time forth; but he was destined to be deceived as he had deceived his father. The coat of his son Joseph was taken and dipped in the blood of a "kid of the goats"; Jacob reaped what he had sown when he put the skin of the kid upon his hands and neck, and said to his father, "I am Esau."

Does a man reap what he has sown, even though he repents, makes restitution, and gets saved and sanctified? How about it? Here is a boy in school, for instance, who keeps whispering and sticking pins into the one next to him. He gets through school without learning much of anything, and when he reaches the age of eighteen or nineteen he cannot add a column of figures, and can scarcely write his name. He is of little value in store or office, and goes on in sin until he is thirty or forty years of age; then he gets converted. The blood of Christ will wash away his sins, but that does not give him a good education. That does not make of him a scholar. The effect of his wasted time will always be felt in his life.

Jacob had known what it was to prevail with God, and upon the loss of Joseph he should have trusted God, and shouted the victory. He could very easily have knelt and said, "My God, thou knowest whether or not this is Joseph's coat, and whether or not this is Joseph's blood," and God would have comforted him, and even if the boy had been dead, God would have sustained him in His own miraculous way. But instead of talking to God, he perhaps folded up the

coat, put it away, and grieved over his loss. Instead of keeping a good experience, growing good corn, and having a victorious time, he must needs go to some other holiness meeting to get dug out. He tells in the church about his crooked paths. But Jacob has lost the power, lost the victory, lost the fire, and is not able to feed people any more. Instead, he should have said, "They tell me that my boy is dead, but something keeps my heart warm and tells me I will yet see him." Is that the way you do? How do you act when the devil comes along and holds up a scarecrow in front of you? Do you begin to tell about gray hairs, and sorrows, and the grave, and all that? In other words, do you backslide and have to be reclaimed? Thank God, it is possible to trust Him in spite of the devil, and believe Him, and have victory, and we can testify that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

From the time that Joseph went away, his father's affections wound around Benjamin, and I suppose he would not let him get out of his sight. Probably Jacob had a bed in his own room for Benjamin, so that in the night, he could steal over occasionally and see if the little fellow was all right.

He was not so much interested in the other boys, but he was greatly interested in Benjamin. Maybe you have an idol, and know what it is to have something between you and God. Oh, how God will bless you when you tear that idol down, that little gold ring or

trinket which you have tucked away. In some countries a woman is not considered married unless she has her gold ring, but in this country there are hundreds of people who have no gold ring, and yet they are married. Is there something onto which you are holding? So long as there is, the old man will stay in your heart. You can shout and testify, "I have it," and that is very evident. A spiritual person can see that you have it (Benjamin) without the aid of a microscope.

"Blessed are they which do hunger and thirst after righteousness." When you have become hungry enough, you will be filled. "Hungry enough? I am so hungry," you say. When you are so hungry that you are willing to give up Benjamin you will be filled. Jacob made up his mind that whatever happened, he would not give up Benjamin. The boys went over to the holiness meeting in Joseph's country and came back and told Jacob that the preacher spoke roughly,—that they did not think he had the blessing, or, they would say in these days, that he had never read the thirteenth chapter of First Corinthians, and they told Jacob that they did not think there was any use at all to ask again for corn because the price was too high. Yes, people want corn, but it costs something. What does it cost? "There is plenty of corn over there, but the governor says we will never get another bite, unless we bring Benjamin."

Jacob is now old and poor. The fact that he has made an idol of Benjamin and has held something back

from God, has not increased his riches. The way to reap bountifully is to sow bountifully. Joseph, whom Jacob thought was dead, was distributing corn in Egypt and, as it were, holding holiness meetings. Jacob had made up his mind that whatever happened, come what might, he would not give up Benjamin. He would look at him and say, "No, Benjamin, your father will never give you up." Then he would listen to the reports of the meeting that the other boys had attended, and then he would get so hungry and go around to the neighbors, and say, "Do you think I ought to give him up?" "Oh, no," they said, "you hold onto him. He is all you have." How many times have you had people tell you to hold onto the things that were blighting your spiritual life? Jacob would go to church and testify, but the boys would say, "No, Pa, you have no salvation at all. Any one can see that you have no victory."

Why is it that people cling to things that it is best for them to surrender? How foolish people are! They are afraid to give up all lest they starve or go crazy, or they fear that God will kill the baby that they love so much. "Be not afraid," is what God says. Look at the crowd that will not give up "Benjamin," and you will see a crowd whose souls are starving. They say, "No, I will not give him up." "But," the boys said, "Pa, you are starving the whole crowd to death. The governor said, 'No Benjamin; no corn.'" Why do people fail to get sanctified? They fail to bring Benjamin. They hold him back and all the time

the corn becomes lower and lower in the bin. "No, I will never give up Benjamin. The Lord gave him to me to comfort my old age." The only alternative is starvation. You will find people who have been regular attendants of the Methodist and the other churches for a score or more of years, and they are making idols of their churches. The preachers are hungry, but they will not go with God's people whom they choose to call crazy and fanatical. "O, no!" Benjamin must not go, but while Jacob was clinging to Benjamin, he was becoming thinner and thinner. I suppose he could scarcely bear it when the boys said, "Pa, you would better give up. We will surely die if you do not give up Benjamin. Every one of your boys will die unless you surrender all."

Jacob answered, "I will never give up Benjamin. I will not go to that crazy meeting, and I won't let my boy go."

"But," said one, "you are starving the crowd to death."

Brother, did you ever talk that way to your pastor? Did you ever invite him to the holiness meeting? "Come on, that parsonage and that salary will not do you much good any way." Could you get him to come? They can never have any more corn until Benjamin is surrendered. Each one must be converted and then sanctified. When Jacob finally gave up Benjamin, he got everything back that he had before, and even more than he had given. God takes everything from you, so He can flood you with divine grace. He will give

you "fathers" and "mothers" and friends who would pluck out their right eyes for you. Some one will meet you and take you by the hand and say, "God bless you, I have never had family prayers for three years without mentioning your name." It is blessed to have some one talk that way to you. Those who live in Heaven hear of your experience, and what happens? They have wireless stations in every part of Heaven, and the messages come in from some one on the earth, "Bless Sister B—— who gave up all and told us there was plenty of corn," and from all parts of the country the petition ascends, and Heaven is kept busy answering prayers for Sister B——. Some one is all the time keeping you before God and He cannot forget your interests. He would have no rest if Sister B—— was not blessed. If you would reap bountifully, sow bountifully.

After a while Jacob said, "Boys, you would better take him," and he throws his arms around the boy, and says, "Benjamin, it is to send you or have no corn, and so it is better to give you up than to die."

You have read the story, and know what happened when they brought back the news, "Joseph is yet alive."

"Father! Father! Joseph is yet alive," and I can see Jacob as he is lying there, half dead, and he rouses up and says, "When were you lying? You said he was killed."

"Yes, Father, we lied, but he is alive. He is running the whole country and feeding every one and we

do not need to live here any longer among these backsliders. Father, that was not Joseph's blood you were crying about. We deceived you."

Perhaps Jacob said: "I do not believe it," but we read on in the Word and find that when he saw the wagons, he believed. He looked out into the yard and there were the wagons of Egypt lined up, the wagons which Joseph had sent. We do not ask that you take our word, we can show you the "wagons," and when you see them, if you are like Jacob, you will believe. Here is some poor outcast, Hellward bound, and God makes a sanctified evangelist of him and he begins to turn people from their evil ways. He has the fire, and we say, "The God that answereth by fire, let him be God." How long has it been since there was a fire at your church altar?

Jacob does not wait to get ready, but they help him into the wagon and start off. "Hold on," says a servant, "where are you going?"

"I am going to Joseph. Praise the Lord!"

"Wait for us, we will go by and by." "No," says Jacob, "I have waited too long now. I am going to Joseph." They journey on and the old man looks steadily down the road, shading his eyes, when suddenly, Joseph comes in sight. There in the distance is his chariot drawn by the finest white horses, coming to meet Jacob. Do you believe what God says? Listen, "No good thing will he withhold from them that walk uprightly." Jacob gets his boys. It is a united family.

"I am Joseph." No one had to tell Jacob what

he had then. He knew. He felt Joseph's heart throbbing against his own; it nearly killed him to give up all he had, but look at the reward! Joseph takes him around and shows him the cornfields, and the granaries, and it is a wonderful time for both Joseph and Jacob. Beloved, it is a wonderful thing to give up all and to get sanctified.

Joseph said, "You may come on down and dwell in the land of Goshen." God will let His believing children dwell in the "land of Canaan," and He will feed them. Our souls shall not starve. "Delight thyself in the Lord and verily thou shalt be fed." Hallelujah! Those who find Jesus come out ahead. The disciples who took Jesus on their fishing excursions made up their minds they would never take a trip without Him. He knew where the fish would be waiting for the net, and He knew how to still the storm. Glory to God! It pays to find Jesus. If you are in some place where there is no corn, get out and go to some holiness meeting and find Joseph (Jesus). Get saved and sanctified, and dwell in the "land of Canaan" with Him forever. Hallelujah!

A full consecration brings the complete blessing. Sanctification of spirit, soul and body is wrought by the blessed Holy Ghost instantaneously, when God's conditions are fully met. The old man, the carnal mind, the inward proneness to evil is eradicated and the soul left without spot or wrinkle or any such thing. Happy the soul that seeks God until he finds this wondrous blessing. Jacob spent weary years striving for what

he could have had in the beginning. His life was wasted to that extent. However, God says He loved him: not, of course, because deceitful or tricky, but because, though he had been a great sinner, he confessed fully, had all his iniquities blotted out and his name written in Heaven. He is with Abraham and Isaac now, a monument of God's mercy and saving grace.

JABEZ
BORN WITH SORROW

"And the sons of Helah were, Zereth, and Jezoar, and Ethnan. And Coz begat Anub, and Zobebah, and the families of Aharhel the sons of Harum. And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested." I Chron. 4:7-10.

SERMON THREE

JABEZ

BORN WITH SORROW

THE mother of Jabez so named him because he brought sorrow. His birth seems to have brought disappointment; perhaps his mother thought there were enough children around without him, and so she called him Jabez, because she was sorry. If there should come a time in your life when the world gets tired of you, thank God, you can look to Him and find that He is not tired of you. So often it happens in a family that the one who is called the runt, the one who is always in the way, the awkward one,—he or she is the one who goes to the Lord and finds salvation. As a man, Jabez was more honorable than his brethren, and God granted him that which he requested.

The stone that was disallowed has become the head of the corner. The way of the world is to give honor to the famous, the governors and great politicians, but it rejects Jesus. When Jesus Christ was on the earth the people took Him outside the gate and hung Him on the tree: they disallowed Him; but hallelujah, about that time He became the head of the corner. He is our example and through His death was made possible

a salvation that is of Himself; that kind of salvation is precious.

Perhaps little Jabez would try to cipher out his sums in the class, but could not get them, and the teacher would tell him he was a stupid scholar, and would give him a note to take home to his mother telling her to prompt him. So poor Jabez would sit down and try to get his lessons, and when some one would see the tears running down his cheeks and say, "What is the matter, Jabez?" the reply would be, "I cannot get my arithmetic or nothing." Jabez was always in the way and unwelcome. Possibly when he would speak at the table, he would be told to be quiet, but all this simply drove him to his knees, and when somebody would see him kneeling and say, "What are you doing, Jabez?" he would say, "No one here wants me to talk, so I will just talk to the Lord," and then suddenly little Jabez gets salvation, and any one who went over to the class meeting would hear him praising the Lord for salvation.

Although Jabez did not stand very high in school, he had something in his heart that was mellow, and that made God love him. We imagine him behind a hay stack and we say, "How is it today, Jabez?" And the answer comes, "I was just talking to the Lord. It is all right. I have victory this morning." God bless you, if the world does not love you, Jesus Christ loves you. Praise the Lord!

Always some one else in the family besides Jabez was chosen to be the head one. I do not know how

it was in your family, but that is the usual way, and about that time, the one who is looked down upon seeks the Lord and finds that he can get salvation. Jabez had such a good blessing in his heart you might think it would have been enough for him, but the Bible does not work things that way, for in it we read, "whosoever hath, to him shall be given, * * * but whosoever hath not, from him shall be taken away even that he hath." To bring our subject down to modern phraseology: the first thing you know, Jabez is at the altar seeking the second blessing. "Oh," he prays, "I have one blessing and it gives me victory. I find it with me on the farm, and at school; it is always with me, but I find a hunger in my heart for something more. O, give me the second blessing, the second work of grace. I want Thee to enlarge my coast, and blast me out; put the dynamite underneath all these shallow things, blow the old man entirely out of me, and give me a wider and deeper experience. I never want to grieve Thee again as long as I live," and the Bible says Jabez found what he sought, and that is true of every one who earnestly seeks God.

Can you remember when you were saved? What a really wonderful time in your life it was! You went to church and gave your testimony, the choir sang, and the preacher preached, and you wanted him to get through, so you could go to somebody and tell him about salvation, and get him saved.

You could not be satisfied with entertainments, donkey tail parties and ice cream socials, and you said,

"O God, I must have something deeper. My Lord, I want Thee to blast out of me everything that is like the world. I will do what you ask me to do." I have seen people who go to church just as if they were playing church. They want to serve on the committees, want to help with the suppers, and want to take part in the different entertainments. I do not call that salvation. People who are converted want something and like something different from that. I have seen little boys take a good piece of wood, and work at it until they had a little boat, then take a stick and put it in for a mast, then make some sails out of a piece of cloth and tie a string to it all and pull it along, over the water. You ask them what they are doing and they will tell you they are "playing" boat. We see people down town in these fine churches, having a great time and making a grand display, but you do not find that any one gets converted. They hold great conventions, but there is nothing particular accomplished by them, and the whole country, you might say, is given up to fooling and playing and frolic and fun. The people have lots of profession, plenty of cloth and calico, but really no genuine work of grace that puts them into the old ship of Zion. You could not get Jabez to be satisfied with anything of that kind.

Jabez prayed to God, "Enlarge my coast, and blast me out; change my ideas and bless me with something that is a blessing indeed," and God gave him what he requested. Well, now, I want to tell you not to ask that your coast be enlarged unless you mean to take

the consequences of the enlargement. When Grover Cleveland's little daughter was just a few years old, they were blasting out old Hell Gate on the Atlantic coast. Men had gone down under the billows of the Atlantic, stored dynamite there and when everything was in readiness, then this one little girl put her finger to a certain button and blew up Hell Gate. That is the kind of a blessing this man Jabez was talking about. Every once in a while we hear of certain senators taking a trip down the Mississippi. They are talking of making it a great commercial route from Chicago to the Gulf. Jabez, I am sure, had something great in mind, and wanted to stop playing with toy boats and tin soldiers, as it were. He had gotten through those days; he wanted to get on up into maturity, be handling souls, and shipping people to glory. He wanted to get people saved and sanctified and start them on missions for Heaven. Jabez, I suppose, had something like that in mind.

The Lord is not satisfied with this cutting out a toy ship and hanging up a sail. He wants to put the dynamite underneath that; He wants you to get an experience where you can undertake the mighty things of God and start many people on their way to Heaven. That is what Jabez wanted, and the Bible says that his request was granted. Praise the Lord! It is encouraging to know that our Heavenly Father will answer the prayer of one who earnestly seeks His will.

Well, here is a group of little children playing, and you ask them what they are doing and they say,

"This is Russia and this is Japan, and they are fighting."

"Who beat today?"

"Russia beat today."

But Jabez looked up to Heaven and said, "Don't give me any play-battle."

Brethren, we have no time for play-battles. It is time to think of the gospel of Christ and of a teeming multitude rushing on its way to a fiery, brimstone Hell. There is no time to have a little shore-line experience of religion.

I see in Jabez and his experience, a slight conception of what God has in store for His people. We do not say that a man who is converted does not have a great experience; but we imagine Jabez said to God, "I want to get free from the old nature that does not want Thy way." If a person is really justified in God's sight and has received the washing of regeneration, God looks at his talents which can be traded upon and looks at things with which He is hungry to bless him and He wants to give him a second experience in grace.

Pharaoh's daughter looked at the baby in the basket and was asked, "What are you going to name him?" She said, "I am going to call him Moses." The name means "drawn out." Moses did not go to make up crocodile meat, nor was he swallowed up by Egyptian training. He was "drawn out" and set up to go by himself, to set millions of slaves free because he had been "drawn out." I see in this company before me a few of these "nice," little people who have deli-

cate, little voices, and I know that God Almighty would like to draw some of them out, and raise up some persons like Moses who are not afraid to let the world hear them talk. That is the only kind of men that are ever going to be used of God; some one that is "drawn out."

No doubt God loved Jabez because He would see him on his knees praying much and if some one were to ask him why it was, he would say that he was afraid of grieving the Holy Ghost. He knew he was not satisfied, and there he was doubled up in the corner and praying, "O, God, give it to me so I will never grieve Thee. I am so afraid of grieving Thy Spirit." It is the people who keep knocking that get something. The Bible tells us about the man who needed the bread. He knocked and knocked until some one thrust his head out of the window, whereupon he asked him to lend him three loaves of bread; and because of his importunity he obtained them.

It is that kind of people who get the Spirit. Keep on knocking at the door, keep hammering away and the first thing you know God will answer you from Heaven. I am so glad I did not give up seeking the Holy Ghost just about the time a lot of people thought I could not get Him. I kept knocking until God looked down and gave me that which I requested. The Bible declares that Jabez "was more honourable than his brethren" and prayed that God's hand might be with him.

In places in which we hold meetings, the first person that comes to the altar is often the most spiritual

one in the church. Some of our people were holding a little meeting in a certain town, and those who attended spoke of a certain man and said, "You can never get him to the altar," but at the very first meeting that man came to the altar, not to get sanctified, but to get reclaimed. His outward life had been so exemplary, his neighbors thought he was sanctified. You often will find it to be the case that when you get to a town and begin to preach, the most spiritual one will come to the altar. After we began holding meetings in Waukesha, Wisconsin, an old colored lady came to the meetings, and we were told that she was the most spiritual person in town. She sought and obtained the blessing she desired and has since gone to Heaven.

God looked at Jabez and He saw something in him that turned aside from the world. Possibly the other brothers could handle earthly things all right, but Jabez wanted God most of all. God looked at Jabez and saw that during his spare moments he was on his knees, seeking, and God said, "I am going to give him what he wants." I want to tell you that our lives are observed in Heaven. They are all recorded up there, and Heaven knows every individual; knows how you spend your life; knows whether you are prayerful or not, and knows all about you. God knows what thoughts are running through the mind of every one. The reason that Jabez could get his prayer through, was because when God looked down He saw Jabez' heart nearly breaking because he could not get as near to Him as he wanted to be; and He heard Jabez praying

and desiring Him to get hold of those old roots of bitterness in his soul and take them out. And God is pleased to hear such prayers. The enlarged coast is certainly a type of the blessing that comes when the old man is taken out.

It is a wonderful thing that God loves us. Sometimes when a man gets so tired that he can not read or pray, he can think about the things of God. He can think of the different hard corners that He has helped him out of, and he can meditate on the deep things of God. The meditation of a person who is really spiritual will be about the things of Heaven. The devil may try to slip in a thousand and one thoughts about other things, but a spiritually minded person will sing like the old poet,

"Far from my thoughts, vain world, be gone!
Let my religious hours alone."

and then he will have uninterrupted meditation.

Jabez said he was not satisfied with his life as it was. Perhaps he would meet people right along, but he could not talk to them about their souls as he wanted to or as he felt he ought to. He read in the history of Israel about those who had a much closer walk with God than he, and he wanted the Spirit to be upon him. We can each do something with our hands, but what if we have God's hand with us? Jabez wanted God's hand to be with him, and the next thing the people saw, the hand of power was with him. They would know of something for which he was praying, and see a great big mountain of opposition in the way, and then see

it suddenly hurled into the sea. They would say, "What is the matter with Jabez?" And the answer was, "He has the power of God with him." That is wonderful. Jabez prayed until the Lord granted him that which he requested, and His hand was with him. I like to see a man who can get his prayers through and make a big mountain move.

The family was sorry when Jabez added one more to its number; he added just that much more to the grocery bill; but by the time Jabez was grown, he could pray in enough to support the whole family. What is it to have the hand of the Lord with you? It is like this: Moses had thousands of people out in the wilderness, and he prayed for provisions for them all; the hand of God fed the whole multitude. This poor little boy that was born, but was not wanted, was worth more intrinsically than all of the family together, because he had the Hand of power with him. What do you say if we keep this Hand of might with us? Can you think of any disease that God's hand cannot heal? Before the hand of God, everything will have to move. Can you think of anything too difficult for the Almighty to help you to do?

This poor, sorrowful, little boy that was not wanted, prayed until he had the Almighty's hand with him. God is no respecter of persons, and what He will do for one person He will do for another. He has help for those who go out to preach, and also for those who stay "with the stuff." If you pray as Jabez did, God's hand will be with you, and He will help

JABEZ—BORN WITH SORROW

you to be true to the souls of your relatives and friends. When the mighty God put His hand on the life of Jabez he could bear heavy loads because He was with him. What God did for Jabez, He will do for us today. John Bunyan was in jail for twelve years, but after the Lord started his hand to writing, the news began to reach the world about the pilgrim that started for Heaven; the news of it went wherever man is known, you might say, and it was because the hand of God was with John Bunyan.

At one time when the Pope was having it all his own way, there was a humble-minded man, a miner's son, named Luther, who could pray to Heaven and shake all Rome to its foundations because the mighty hand of God was with him. This is the kind of blessing the Quakers had when they were being put into the dark dungeons and left to lie there for weeks at a time in the filth and mire which it is impossible to describe. They preached with the mighty power of God on them, and men would quake and shake under the preaching of these people. This is the kind of blessing the Salvation Army had years ago, when everywhere their officers were arrested and put into jail, and they had victory all along the line, and thousands of people were converted. It was the mighty hand of God. The result of the prayer of Jabez was that he had a large coast.

What is a large coast good for? I was near Seattle and I said, "This is a pretty good harbor. How deep is this water?" Some one said, "Two hundred

feet deep." What is that good for? Well, Seattle knows that she is just two days nearer Japan and other eastern countries than San Francisco is, and Seattle believed that she was destined to be a great city. If you were to go to one of the seacoast cities you would see nearly every kind of garment in the world worn, and it would keep some one busy explaining the strange sights to you. That is because the city has a deep water harbor, and because of this fact it is put down on the map.

It is wonderful to have a large coast. In Chicago at one time, they told us that if we went to a certain street at a certain time and held a meeting, we would be killed; that it would be the last meeting we would ever hold. A brother and I felt that we ought to keep the engagement. We do not believe in running into danger, but we do believe in holding meetings, and so we told the saints that there was a possibility of some one's being killed, and asked them all to stay at the church and pray while we went to the street meeting. We knelt in the street and prayed, and the first thing we saw when we opened our eyes was the whole church kneeling around us. They thought that if any one was going to die, we and they might as well all go together.

Well, Jabez wanted to get such a blessing that every little town on the map would not close out his business. When the people saw stones flying in every direction, they would ask, "What is the matter with Jabez?" Why, he has the hand of God. He is not to be little

and unheard of any more. He is going to preach against lodges and against the devil. He is going to send the people out on missions of mercy, and is going to send missionaries all over the world; and God gave him the desire of his heart.

There was a certain man praying for healing and he had some things to do for the Lord; he did the most difficult one when all of a sudden the Lord touched him and healed him. He said afterward that he might as well have prayed for his other needs at the same time, because he received an answer to his one prayer and God could have answered them all just as well as He could one.

Brethren, when you are praying, do not forget to ask God for many things, for when they come you will wish you had asked for more. Peter was in his boat near the shore of the lake, after having toiled all night and caught nothing, when Jesus stepped up to him and said, "Simon, launch out into the deep, and let down your nets for a draught." Peter said, "Why Lord, we have toiled all night and caught nothing, but at thy word, I will let down the net." You see they probably had their nets all folded and put away, and when Jesus told Peter to let his nets down, he said they had toiled all night, they had tried it; but he said that at Jesus' word, he would let down just one net. One minister said that Peter put down only one net, but when he pulled in such a large number of fish he no doubt wished that he had put all the nets down. Peter said he would let down the net just because Je-

sus wished him to, and the fish filled two ships so full that they began to sink. What would have happened if they had let down all the nets? Have you ever noticed that right in the place where you have been fishing and catching nothing, after a time the Lord will come down in the meetings, and people will begin to get saved? Brethren, let down all the nets, and He will fill them. God grant that many people may become hungry for an increase of faith that their coast may be enlarged and that they will receive the blessings their hearts crave.

JOSEPH
NUMBERED WITH TRANSGRESSORS

"He sent a man before them, even Joseph, who was sold for a servant: whose feet they hurt with fetters: he was laid in iron." Psa. 105: 17, 18.

SEF MON FOUR

JOSEPH

NUMBER'D WITH TRANSGRESSORS

THE Psalmist exhorts us to praise God, give thanks to His name, and talk "of all his wondrous works," and God's dealings with the children of Jacob were marvelous. Some of the most wonderful truths of the gospel are strikingly revealed by the Holy Ghost in the history of Joseph.

Reuben was the firstborn of Jacob's family, and would have inherited the birthright; but on account of a sin which he committed, it was given to another. There was, however, one boy in Jacob's family who could get the blessing, That boy was Joseph, and after a few years no one needed to ask whether he had the blessing.

In reading the story of Joseph, we find that Jacob loved Joseph more than his other children. It was very natural that Jacob should love this boy, the son of his better loved wife ("And the times of this ignorance God winked at; but now commandeth all men every where to repent," and have but one wife), but another reason why Jacob had so much love for Joseph was, that he was the son of his old age, and, I suppose Joseph understood his father more perfectly

than the others. Possibly he spent his time learning and doing the things that pleased Jacob, and Jacob loved best the one who knew best how to please him. Joseph perhaps could tell by the way his father looked, exactly what he wanted. The other children might be in the same field or tent, but before they would discover that their father wanted anything, Joseph would be at his side with the desired article. Oh, the house was empty when Joseph was gone. The other sons were always running after something that they wanted for themselves; but Joseph seemed always to think of his father, and of what would make his father comfortable. A boy like Joseph draws out a father's love. Such children are always loved. The lesson is that we may stand in the same relation to God, in which Joseph stood to his father.

Turning over into the New Testament we read, "He that hath my commandments, and keepeth them, he it is that loveth me: * * * and I will love him, and will manifest myself to him." During the life of Joseph, his father's love to him was manifest. Jacob had a way of showing that he loved Joseph more than the others, and Joseph and the coat (the token of his father's love) seemed inseparable. Everywhere that Joseph went the coat told of his father's love. If you love God, He will see that the fact is made known to the world that you love Him and that He loves you, and for this love and for your testimony, you will be hated. Jesus told His disciples that they would be "hated of all men" for His sake.

After Joseph began to wear that coat, he had a hard time; but he was comforted by the consciousness that his father loved him. When he met his brethren, they did not greet him pleasantly, as they used to. They did not run to meet him and say, "Praise the Lord! Glory to God! Joseph, I am so glad you have that fine coat. Tell me, how can I get a coat like that?" Oh, no, they were filled with jealousy and hatred. We are told that they so hated him that they could not speak peaceably to him. They were so angry and under conviction, that they did not wish to have him around, so they planned to put him out of the way; but, as you follow the story you will see that God's providential care was overshadowing Joseph all the time, and everything was made to work together for his good. If you keep the commandments, and do the things that are pleasing in God's sight, His blessings will cover you as a garment, all the time; when you sit down, when you rise up, when you go out, and when you come in, but the world will hate you. Jesus said, "If the world hate you, ye know that it hated me." It hated Jesus, and it will hate you. Do you think you would like to get the kind of a blessing that Joseph had? If you get that, you are going to have a hard time with ungodly people.

God gave to Joseph an experience that was unlike anything that his brothers had ever received. It was in the nature of a very wonderful dream and he told it to his brethren. The coat had already made some trouble in the family; but this dream served to

increase the jealousy that was already burning in their hearts. You who are Bible students remember the details. He ran and told the family: "Oh, praise the Lord! I dreamed that we were in the field and that we were binding sheaves, and your sheaves bowed down to my sheaf." And his second dream was that eleven stars and the sun and the moon made obeisance to him. Those testimonies stirred people. It seems that if anything would stir carnality, it would be such statements. Should God give you a dream and cover you all over with tokens of His love, would you testify to it? What God gives to His children is worth telling about. Far better have the hatred of this world and the favor of God than enjoy the friendship of the world and suffer the wrath of God. The Word says, "If any man love the world, the love of the Father is not in him," and, "Know ye not that the friendship of the world is enmity with God?" Those who get the blessing find that "this vile world" is no "friend to grace, to help us on to God."

Joseph stirred the jealousy of his brethren by telling what had been done for him by his father. If he had hung that coat up and stopped wearing it, he would have gotten along better. If he had worn an old coat, he would have had a better time, an easier time, because he would have ceased to stir the jealousy and hatred of his brothers. It would have been very easy for him to restore perfect harmony by promising to say no more about the blessing he had received. He might have said, "Boys, I am sorry you feel as you do about my testimony. I will take it all back. I will

stop wearing the coat. I will not say another word about the sun and moon and stars."

If you have ever listened to the testimony of jealous "brethren," you have heard them say, "It is all right to get blessed, but do not keep telling about it."

Joseph had such a blessing that you would think those boys, instead of being so hateful, would say, "Father, that coat is elegant. How much does a person have to love you to get a coat like that?" and you would think they would have entered into some kind of an agreement with their father, to try to get one like it; but no, they hated Joseph the more. "I love Jesus," they say, "as well as you do, and I had this experience twenty years before you were born;" but Joseph continued wearing the coat, and flashing the green, yellow, orange and canary colors and telling how their sheaves came and bowed down to his sheaf. Some affirm that this coat looked like a map of the United States, and this is not hard to believe. Perhaps in a kind of geographical prophecy it was somewhat typical of the United States. The nations of the world have and do come to our door to ask for something to eat.

After Joseph got the blessing he went to inquire about his brethren. It is always so. A sanctified person wishes to see how the brethren are getting along. If the brethren are not feeding the sheep (people) in good pasture you say to them, "Look here! there is a better pasture over yonder." People say that when a man gets this blessing he knows how to mind every one's business better than his own.

"A certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him."

If any one gets the Holy Ghost, the neighbors will conspire to get the blessing from him;—or to get him out of the house or neighborhood. When his brethren looked up and saw Joseph, they said, "Behold, this dreamer cometh." You need not be surprised, when you are called crazy, or a dreamer. I once asked a congregation of people, who were in possession of, or seeking this blessing, how many of them had been called crazy on account of religion, and nearly every one raised a hand. Joseph's brethren called him a dreamer and sought to kill him. They said, "Let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams." If they had killed him, would they have gotten rid of him? No, you cannot get rid of a person who keeps the blessing. "Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many

colours that was on him; and they took him, and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content."

Joseph was sold for twenty pieces of silver, and Jesus was sold for thirty pieces. Joseph, like Jesus, was sold by his own people. If you think you would like to know how it feels to be sold, get sanctified, keep the blessing, keep free in the Holy Ghost, and you will find that ministers, and churches, and church members, who are not "birthright" possessors, will seek to get rid of you in any way they can, and for whatever they can get. It is not silver they seek; but to dispense with your testimony. A few pieces of silver change hands and Joseph finds himself sold to the Ishmaelites. Did he lose the victory, and the power, and the fire? No, thank God, he found grace sufficient. Hallélujah! It is our privilege to have the victory and holy patience, and shout our way through difficulties, knowing that God will deliver. It is our privilege to rest in hope, knowing that God will vindicate His people. The devil has a plan to get religion out of the world through suffering; but God Almighty can

put such character and fiber into one and pour on His blessing in such a measure that torture or no torture, "sink or swim," a man will endure temptation, fight the battle against sin and keep the faith; and though he is sold out a dozen times by the enemies of righteousness in this world, he will be abundantly rewarded in the next.

Joseph went into the pit without his coat, and after remaining for some time he was taken out and sold into Egypt in his "shirt-sleeves." When Joseph arrived in Egypt, I suppose the boys on the street asked him where he had left his coat. He told them that his brothers stole his coat, and they said, "That fellow is a thief—watch him." Sure enough, like his Lord, he is among enemies and without reputation.

We hear from him again, and he is now in the house of Potiphar. Everything he did in that house was under the blessing of God, and it prospered; but his experience was not complete until he was put into fetters and his feet fastened with irons. He spent a few years under awful reproach. The marginal reading of the Bible says that his soul came into iron, or that the iron entered his soul. After he had suffered at the hands of his cruel brothers and had been sold by them into Egypt, he was falsely accused, cast into prison and reckoned among the transgressors, like Jesus, of whom he is a type. All over Egypt Joseph was looked upon as an impure young man; but God knew he was pure. It takes pluck, it takes grace to go through at such times. He would

praise God, and listen to the music of the chains, as they clanked around his feet. After you have done the will of God, you have need of patience, the Bible says, that you may receive the promise. Joseph, perhaps, remembered that he might have been walking up and down, and in and out of that rich home instead of suffering in chains and irons. But he would look right up to God and say, "Bless God, I will be true to the end even though I die in this dungeon. Hallelujah!" The fetters that bound him, hurt his feet; but he did not break jail. He waited patiently "until the time that his word came." He was "rejoicing in hope; patient in tribulation," while

"The word of the Lord tried him.
The king sent and loosed him;
Even the ruler of peoples, and let him go free.
He made him lord of his house,
And ruler of all his substance:
To bind his princes at his pleasure;
And teach his senators wisdom."

It was then plain to see that Joseph had the blessing, when every one had to go and come at his bidding, sit where he told them to sit, and do what he told them.

You will find by reading your Bible that Joseph's getting into jail dated back to a time when the master of the house had gone away on a trip. The master's wife put Joseph to a severe test; but he was true to God, and one day, after repeated refusals on his part, she caught hold of his coat, but he fled. Of course, she could not keep her reputation without lying about Joseph, so away the news sped regarding him. All

through the land, I suppose, no one was more talked about than this boy Joseph. He already had been twice sold, and now the devil had set this trap. Every one could prove, to the last analysis, that Joseph was guilty, that he was vicious, that he ought to be locked up. He had already been sold, to get him away from those whom he was putting under conviction. Now he was in jail and they asked what he had done. People would crowd around him perhaps and say, "Hello, where is your coat?" and when Joseph would answer, "Some one tore it from my shoulders," they no doubt would say sneeringly, "O, yes, you are a good fellow! You were all right. Yes."

Joseph was more than once minus a coat (reputation), but never without character. Thank God, there is a difference between reputation and character. Reputation is one thing and character is quite another. This woman could wait until her husband returned, and hold up the coat; but she could not "hold up" Joseph. God makes us "hold up" proof, hallelujah!

Perhaps you never before discovered what a dangerous man Joseph was thought to be. They not only put him into jail, but they put him into iron fetters, so he could not get away. Years passed by and then it was discovered that this man whom they had locked up, was perfectly virtuous, and would not commit a sin if they offered him the whole realm. One thing with which all of God's people have to meet, is reproach. If this world was so blind that it could not recognize Jesus Christ, but mocked him, spit in His face, nailed Him to

the cross, placed Him between two thieves and crucified Him, you may expect nothing better for yourself if you follow in His steps. This world did not for years wake up to the fact that it had nailed the Son of God to the cross. Marvel not if they hate you and afflict you and put you in irons. Fetters in this world and crowns in the next. Thank God, we count it a privilege to suffer for Jesus' sake.

How about the wicked woman who made that indecent proposition to Joseph? She represents the fallen church. Jezebel is another type of the fallen church. What is the fallen church called? "Mystery," "Mother of harlots," and whenever you find, in the Bible, a description of a very wicked woman, you find a type of the fallen church; on the other hand, the true church is typified by a pure woman. This fallen woman said, "There is one condition upon which you may stay in my house. You may stay here, only if you are not pure. If you will commit just one sin, and do as I say, you can keep your coat, and keep your reputation—you will be all right and I will not say a word. If you will not do as I wish, I will say you are not pure." Joseph had the opportunity of retaining either reputation or character. Reputation, some one has said, is what people think us to be; character, what God knows that we are.

Joseph ran out in his shirt-sleeves, and said, "Thank God!" It is an exact picture of a man who leaves an apostate church. It was a hard test to Joseph to have his feet in irons—to be falsely accused by that wicked

woman; but as he sat in the jail without any coat, he said, "Thank God! anyhow, I wore the coat as long as I could, and I have a conscience void of offense." He never took that coat off; the woman tore it off. But his experience did not come off with the coat. He had enough salvation to stand the tests. Those rattling chains and his praises to God must have made peculiar music. Occasionally some one would taunt him with the question, "What was it you were doing?"

"I was serving God and being true to Him, and a lady lied about me," Joseph answers.

"You were all right?" they would ask.

"Yes, sir," said Joseph, "and I have the blessing."

What kind of a blessing did Joseph have? Did he have a good name? He had character. Let the wolves howl and show their teeth and let an unfriendly world gainsay, yet we have the baptism with the Holy Ghost; though they persecute, we can smile and show our teeth too,—but they are sheep's teeth and not the teeth of wolves.

The story of Joseph is full of types. Canaan was at that time a type of a dead church, and we can see why the people at last had to leave Canaan and go down to Egypt for corn. When the blessing of God is lifted from a church or country, it is because of sin. They could have no more revivals in Canaan; they could not grow corn there any more. Corn was getting poorer and poorer, and more and more scarce. They cannot grow corn in the fallen churches today because of their sins. Their reputation as a corn country is

gone. It ties up a person when he does not deal right with Joseph (Jesus); but corn is growing elsewhere. The reason so many will not get the baptism with the Holy Ghost is, because they will not surrender all. We know that the popular, backslidden holiness evangelists, who are pleasing the fallen denominations, have an open door, and are welcome in the churches; but if you get the Holy Ghost you get closed doors, in places where others, who have compromised, would be welcome; but God says in the book of Revelation, "Behold, I have set before thee an open door." Suddenly every door is closed against Joseph, excepting Potiphar's. Why was this? Did Joseph have an open door? Why would God allow a boy to be subject to such temptations? To show what there was in him; to show that he was thoroughly good, for when Joseph saw he must choose between having no open door or going into sin, he said, "I will take all outdoors. I will not stay in a house that says, 'You must do thus and so, or I will lie about you and slander you.' I prefer outdoors." We cannot say we are not sanctified just because we do not have a chance to get fine salaries, or evangelistic calls. We will hold meetings in the streets, before we will compromise. The next door that flew open in front of Joseph, was the door of the jail, and they said, "Walk in."

If you ever get real hard up for a place in which to preach, go into the open air and preach the red-hot truths of the gospel even though it might mean that you would soon see before you iron bars, as Joseph did.

We, as Christians, want to go to Heaven whether or not our skins turn brown on the sands of Africa, or we have to pray in an overcoat on Greenland's icy mountains. We purpose to go to Heaven.

Joseph did not do like Paul and Silas, and sing open the doors of the jail. He was not so near to the coming of the Lord as Paul and Silas were. He waited many years for the doors to open. When Paul and Silas were in jail at Philippi for casting the evil spirit out of a young girl, they had no way of knowing but that they would have to stay as long as Joseph did; they did not know, when they began to sing and shout, how often they would have the same keeper coming in to make fun of them; but God was working in one case as well as in the other, and the people found, ere long, that Joseph's cell was not like the others. His cell was different from that of the man who was confined for breaking the leg of a camel, or the one who had been down the road with a party of thieves and had broken the law.

Ere long, Joseph was walking around unfettered, and passing "bread and coffee." Every one wanted to see him, and I suppose they thought that would give them a good chance. Perhaps he walked around with the tray and carried the food to the different prisoners and praised the Lord, and shouted the victory. At all events, whatever he did prospered. If some one observes you doing the work that comes to your hand, do they see you go with a hop, skip, and a jump, glad to do the whole will of God? Do they see the sunshine

in your face? God Almighty seems to like to get people into a hard place to see them shine and to give the world a chance to see them shine.

"Ye have need of patience." Joseph did not take the easy way. There is a way that looks easy and seems to be all right. Perhaps you know where that pathway lies. The way to have an easy time, for a brief period, is not to get converted; or, if you are converted, to stop walking with God. That way was pointed out to Joseph; but he was satisfied with God's way, and could have penned the lines that Madam Guyon wrote as her experience, many centuries later, when she was in prison,

"Well pleased a prisoner to be,
Because, my God, it pleaseth Thee."

From the days of the early church, and even from the time of the fall in Eden, the saints of God have been tortured.

Men backed with governmental authority, have poured water down the throats of the Christians by the hour, and they have put them upon the rack and stretched them bone from bone; but from the stake and from the rack, the martyrs, with triumphant shout, have gone home to Heaven. There is something about the suffering in the jails, there is something about the stretching of bones and sinews, that is attractive to the child of God, who knows that it will help him into Heaven. If a person has the baptism with the Holy Ghost, He can polish the walls of the jail until they will look as the stones of the old prison looked to Madam

Guyon. She said they looked to her like rubies. Hallelujah! She said:

"Oh, 'tis good to soar,
These bolts and bars above,
To Him whose purpose I adore,
Whose Providence I love;
* * *

My prison walls cannot control
The flight, the freedom of the soul."

The devil oversteps his bounds oftentimes, when he puts one of God's children into jail.

"He was laid in iron." If a man is in irons, he is pretty apt to be having a severe test. Thank God that it is possible under all circumstances to keep the victory. Joseph knew how to keep in contact with Heaven, and learn God's secrets. If you never have had any experience along this line, you would be perfectly astonished at what God's index finger can point out to you. Perhaps you are in perplexity, and when you fall upon your knees and say, "Lord, help!" suddenly your deliverance comes, and the battle is won. Thank God, our God knows all about us, and all about our surroundings. He knows how much brick you will have to make, and He knows whether you have a nickel for car fare or not. The thing for us to do, is to keep the victory and the shine.

Joseph was destitute of worldly possessions a large part of the time. God was testing him, and letting him go through hard places, so that He could trust him with money when he did get it. He did not want Joseph to have his pockets full of money, and be pouring it out before he had learned how to handle

things. God had to fix him up to take care of the the product of several years, and prepare the way for the whole country to be fed. He also was preparing a way to vindicate a boy who had no reputation, and He did it by making a million people hungry. God could afford to do that for a man like Joseph. God could afford to interfere with the whole history of Egypt and Canaan, to get such a man out of jail. As God looked down He saw there was no compromising or backsliding in Joseph. He saw that when Joseph was treated to handcuffs and fetters for years he had the victory; and God stood ready to stir the whole country or reverse all natural laws if necessary, to prove to the world that Joseph was innocent and good, and to make him the most popular man of the realm.

If you think some one thing is too hard, keep the victory and pass it on up to God. There was no complaint in Joseph, and when they put him into jail, he said, "Amen." God permitted Joseph to go to jail, and it was easy for him because it was the will of God. At the end of the years of imprisonment, it was easy for him to get out of jail, for it was the will of God. There was no one on the outside, that we know of, in all that time with a petition, "Please pardon," but God had a way, and His word came, and Joseph was free at the end of the time.

There were three men arrested in this country who said when they went into jail, that the place would not hold them; they boasted that there had never been a jail made that would hold them. At stated

times some of their relations were permitted to visit them, and none of the guards noticed anything unusual; but suddenly they discovered that the men were gone. The cell door was locked. When you learn how they escaped from the prison, you can admire their ingenuity. The wife of one of them called to see her husband. They would not refuse to let a lady see her husband, so she went to his cell, and gave him some bananas.

Bananas are harmless, but the jailers looked in vain for several days for the prisoners. A tiny saw had been concealed in one of the bananas, and, as I remember the incident, one prisoner started sawing at the bottom of the cell door, where there was a large block of stone. He sawed in such a way that he could pry the stone up, and he found a false ceiling under the floor. He replaced the stone, after they had all slipped out, and they slid along on their hands and knees on the false ceiling and presently were out of jail.

There are a few who are willing to stay in close quarters, in a tight place, in an uncomfortable situation. Those who want an easy way to Heaven always find what they want; they never stand the test. They have worldly friends. This boy Joseph had patience and said, "I am going to await the will of God."

A verse in the Bible referring to Joseph reads thus:

"Until the time that his word came: the word of the Lord tried him."

The Lord has a certain plan for each of us, and it is much rougher on the voyage to Heaven at times

than you might choose; but, if you will fit into the will of God, it will be the best thing in the world for you. Nothing can harm you, if ye be followers of that which is good. Think of the martyrs. Think of the apostles and prophets, and of what they had to endure; but they endured as seeing Him who is invisible, and their souls were unscathed. Hallelujah! I suppose that not one of them who has gone into Heaven, would trade places with you for a million of worlds. Many of God's true children could make life easier, in some respects, for themselves. They could go spinning down town in their automobiles, and have the errand boys, and salesmen, and sales-ladies out to wait upon them, and they might be welcomed into marble houses, and stone fronts, and be entertained at mahogany tables and plan out three good meals per day according to their tastes; but Joseph let God have His way in his life, and I thank God that he did not saw his way out of prison. In the providence of God his case received attention.

One generation looked upon Joseph as a wicked adulterer; but suddenly, and much to the astonishment of the people who had slandered and vilified him, he is brought out and looked upon as a man to whom God would tell His secrets. After Joseph had been in the jail a short time it became known that he could interpret dreams, as well as dream them.

One night two prisoners dreamed, and they were talking about the wise people who could interpret dreams; but Joseph said he was in the hands of

One who knew all about what was going on in their brains while they slept, and asked them to tell their dreams to him. God Almighty took up the cases and interpreted the dreams for Joseph. Did Joseph get the correct interpretations? He did. Presently the prisoners walked out and found that everything was exactly as that "wicked" prisoner had said, and the matter ended by one prisoner being restored to favor, and the other being hanged. Joseph said, "When you get free, remember me"; but the request was forgotten. Presently the freed man was in prominence, but he failed to remember Joseph. People in prosperity are apt to forget God and His people. How easy it would be for them to do God's people favors. God says that those who do so for Jesus' sake will in no wise lose their reward; but cups of cold water are sometimes expensive.

At the time when the Roman Catholics were persecuting the Protestants and the Protestants were hanging like rabbits from limbs of trees, or being toasted over the fire, or roasting slowly as they hung from the gallows, or being basted with hot grease "to do them to a turn," it would often cost a person his life to hand out a cup of cold water in the name of Jesus. It costs something, and that is why there is an accompanying reward. There are but few things more enjoyable than to pass a cup of cold water to one of God's saints. Find some humble child of God and give to him a cup of cold water in Jesus' name.

There is much philanthropic work that is cheap. It is not done for Jesus' sake and consequently brings

no persecution. It is praiseworthy to feed the poor of the world, and the devil does not care how much benevolent work you do, and how many turkeys you stuff and give to thieves and drunkards and murderers that are confined in the jails, nor how much you feed the newsboys on Thanksgiving day, if you will only forget Jesus and His people, and if you will only fail to keep the victory. But go to one of God's humble saints who is in the midst of a fiery furnace, and hand to that one a "cup of cold water" for Jesus' sake, and you need not be surprised if your name is derided for so doing.

Joseph was forgotten for a time; but God has wonderful ways of jogging people's memories. Pharaoh had a dream of seven fat kine and seven lean kine, and in the dream we find another type. When you see unconverted, backslidden or hypocritical professors of holiness chewing God's holy people, do they get fat? They wind their tongues around a sanctified child of God, and bite off a piece here and there and try to chew him in pieces, and when they get through, they are leaner than they were before. The one whom Joseph asked to remember him, failed to remember, but God remembered Joseph, and the time came when the king had a dream, the dream of the seven good ears of corn and the seven bad ears of corn, and the seven lean kine eating the seven fat kine. It is a well established fact, and farmers will tell you that I speak the truth when I say that thin cattle cannot get fat eating meat. They have to eat corn. Did you ever

see a person or a church that had been nearly eaten up? Those that are eating the fat crowd are lean and sickly. They are so very thin and weak that they do not thrive.

Joseph was thirty years old when he stood before Pharaoh and interpreted the dream as God showed it to him. Now, does it not seem peculiar to you that God would give the interpretation to that "wicked" man Joseph? God told Joseph how he was coming out. When Joseph was a boy God had talked to him in a dream and he was ready for the word when it came.

Joseph told the king, "Look out a man discreet and wise, and set him over the land of Egypt," and Joseph was the one who was selected. He had no reputation to make them think well of him; but he had God. Paul said to Timothy, "Let no man despise thy youth." It must have stirred the old astrologers and magicians and gray-headed wise men, to see this young upstart, Joseph, in charge of the land; but that did not prevent him from telling the truth, and gathering corn as the sand of the sea; nor hinder the corn from being plenteous throughout the land of Egypt. The next seven years told the story. Do you suppose that Joseph's faith was never tested? Every child of God has tests, and it takes grace to stand. The thought must have at times suggested itself to him, that if he had stayed at home he could have won his brothers, but now he had "lost his influence." And so he had, with his ungodly brethren; but at last the word reaches his

old home that there is plenty of corn in Egypt. Jacob, his father, was sadly backslidden; but little Benjamin would take him out, and as the old gentleman would hobble around with his cane they would pick up kernels of corn and say, "Well, what do you think of that!" Some wagons drive along with great loads of corn, and he says, "Where did you get that good corn?"

"Oh," they answered, "we got this down in Egypt, 'at the holiness meeting.'"

Jacob knew more about crooked paths than he knew about holiness, but he decided to send some of the boys to investigate. How were they received? Joseph spoke roughly to them. What did Joseph say? He asked them to confess their sins. "How many boys in your family?" said Joseph.

"Originally twelve."

I suppose the brothers told Joseph that there was one boy by the name of Benjamin who never left his father. It is hard for a sinner to make an honest confession; he is willing to tell everything but his sins.

Joseph told them the boy must leave his father or they would never get any more corn. The news was carried home to Jacob. "How did the man treat you?" "He spake roughly." People say that every holiness preacher speaks roughly. If he finds anything you especially like he will tear it in pieces. He will find out about that which is dearest to you, and try to destroy it. He is sure to preach about the sin that you committed. Very likely he will begin at the place where you sold out Joseph (Jesus). Before you can

get corn, before you can find Jesus, you will have to go back to the place where you made that trade, and back to the twenty or thirty pieces of silver. If you will do that you will get some corn in your sack.

Did you ever see any empty sacks come to the meeting? Oh, yes, they have an experience; to be sure they have; but it is empty. They can, by holding on to a chair, stand up long enough to say, "Saved and sanctified and sweetly kept," and then sit down again. You can see by the way they go down, that they are empty. A full sack stands up and says, "Thank God for the corn. I have it today." It is the birthright blessing. Why is it that people all over the country get angry and come up and say, "I had it before you were born"? Why not take that empty sack over to the granary and get some corn? It will cost all that you have; but "Joseph" will be glad to give you corn.

What did Joseph do? He put the money back into the sack and told them to surrender all. The brothers went home and told Jacob that only upon the condition that they would give up Benjamin, could they get more corn. The dear old man is nearly broken-hearted. He sees at last that the only alternative is starvation, and decides to do what he can to please Joseph. He sends again, and this time the brothers take with them balm and honey, spices and myrrh. You will notice the difference between the first and the second trips. "But when Jacob heard that there was corn in Egypt, he sent out our fathers first. And at the second time Joseph was made known to his brethren;

and Joseph's kindred was made known unto Pharaoh." Why do people fail to get the blessing that they seek? They fail to bring Benjamin. "Give up that boy?" asked Jacob, "I will never give him up. God gave him to me to comfort me in my old age." But he at last saw he must give up Benjamin or die, and you will give up anything that you are holding back from God, or be damned. What did Jacob get for giving up Benjamin? More than he had before.

Did you ever come to the Lord and say, "Must I give up this?" Any one who ever got salvation, got it by surrendering all. Did you ever surrender all and seem to get everything back in the bargain? When you went to the Lord, did He send you away empty? You might have thought you would have to come home empty, but you can go down where Joseph is and live on corn. Who is it over there shouting "Hallelujah," with his hands in his pockets and his feet up on a wheelbarrow? You, too, will shout hallelujah when you get the blessing. You can sit beside the King.

I can tell you the way the ministers are educated at the universities. They take the oil and plaster their hair down with it, and standing before a long glass they practice "delivery"; but what they have to deliver will not do your soul any good. They are most of the time swinging empty shovels. If there is anything in the scoop-shovels they are swinging, beware that you do not eat any of it. There is another way to deliver corn, and it is the way that Joseph learned about. A true holiness preacher with something to

deliver has little trouble about delivery. The crowd goes away and says, "I have been fed," and they return and bring others with them. Glory to God!

Did you ever go to a preachers' meeting, and listen to the discussion of how to "reach the masses"? If you have good corn you will reach the masses. These preachers preach to small congregations of people and tell in the meeting, as they sit there with their gold-bowed glasses, about how to "reach the masses." I feel sorry for the poor old road runners and the poor thin cattle up on the hills. If these preachers would take a good scoop-shovel and shovel out some good yellow corn, the cattle would sprain their ankles running from all over the pasture to get to where the corn lies waiting for them.

The secret of reaching people is in having something that they want, and then, shoveling it out. Those poor scrawny cattle: I pity them. They cannot leap. Take a yearling calf and feed him good corn for six months and he will cavort and leap and jump. What is the trouble with people who are willing to jump, but do not jump? It is because they are so nearly a rackabones that they cannot jump. It would sound like a person beating clappers if they were to try; but let them get real good corn to eat and they will jump. There is nothing that puts the jump into a person like a good, square spiritual meal. One cannot but feel renewed vitality after having a good spiritual meal with Joseph (Jesus).

Joseph was made known to his brethren when

they went down the second time. Too many people go away from the altar feeling hungry; yet never come back. Joseph did not at first tell them that he was their brother. He demanded that they first do what they could to please him. They came bringing nuts, almonds, etc., and twice as much money as they had before, and they brought with them their young brother Benjamin. You remember the story. A feast was ordered and Joseph told them to sit down in the order of their ages. He studied their faces and set plates for twelve. "Let them do what they can," he said, "and I will make them complete in me."

It was a sad story that those brothers had to tell Joseph, when the silver cup was found in Benjamin's sack. Their souls were filled with despair as the black past came up before them like a dark cloud. They fell down before Joseph and plead for mercy. How could they return without their youngest brother? The shock would be too great for the father. Joseph looked at Judah and Judah said, "We are sinners. I told my father that Joseph was dead, and we all agreed to keep the secret; but we will break up that secret society forever. Take me, take me. Oh-h-h, take me and let me be your slave," and what did Joseph do? Did he take him? He could refrain himself no longer. He put his arms around him and cried, "I am Joseph," and there was feasting in the banqueting halls that day. Do you think there was no jumping and shouting when they found Joseph? It was noised abroad and the entire country heard about

it. The people all the way down the centuries to this day have heard the story. Hallelujah! Every one knows how Joseph acknowledged himself to be their brother. "Oh," said Joseph, "you meant it to me for harm; I know it, I know it. Do not say another word. I know the whole story. You meant it to me for harm; but it is all right," said Joseph, "God sent me ahead to preserve life. You do not need to curse yourselves. Tell my father I am all right. You were wrong to sell me out; but I am safe and all right. I am number twelve."

Who is number twelve? It was Joseph, who was sold; it was the man who was in prison. When the king was looking for a man who could collect corn for a seven years' famine he went into the prison and got the one who had worn the shackles. He loosed the fetters and brought out the man who had good salvation; who preferred having contact with God in jail rather than to lose God and have a good reputation and freedom from jail. Suddenly out comes Joseph to be lieutenant-governor of the whole realm. It may not be in this world that you will be vindicated; but if you are taking the lash and scourge of society in this world for Jesus' sake, He will one day say, "It is enough," and loose your fetters and call you up higher. He will talk things over with you and give you a scepter and golden crown. You may be too smart and prudent to give yourself up to be mocked and spit upon and vilified and cruelly maligned as Jesus and Joseph were; but, brethren, as for

me, I want to see Jesus, and if He will keep His blood over my soul, I will go in His steps until I enter the Heaven where He is reigning.

There is a lesson in this story of Joseph for each of us. If we will do all that we can, Jesus will step into the gap and do the rest. Glory to God! They lined up eleven boys and it was all they could do. Joseph knew it and he did the rest. He did what they could not; he produced number twelve. He was, if you please, number twelve, and without him they could not be made perfect. They were made complete in him. What did the brethren do? They went back and told Jacob, "Joseph is yet alive." "Oh, no," Jacob answered, "I do not believe it." They continued, "Joseph has been kind enough to get up the most comfortable moving wagons, and he has said we need not keep house any longer in this backslidden community. He told us he had houses all over the country. They do not call him king, but he said, 'What I have is yours. I will provide scoop-shovels, and provide corn, and make corn deliverers of every one of you. You may all help preach.'"

Sanctification is a second work of grace. Joseph was made known to his brethren when they went down the second time. Sanctification is the inheritance blessing. It is the liberal, majestic, wonderful, holy will of God. The converted person who seeks with all his heart for the second, distinct work of grace will surely enter into this wonderful blessing of perfect love.

The type is beautiful here, where Joseph's brethren who could make no advancement spiritually until they made their restitution and made their wrongs right, finally through confession obtained justification, and forsaking their old life, entered into the rest which remaineth.

We thank God that it is even so today, and that notwithstanding the contrary teaching and preaching of the multiplied thousands of preachers who do not believe in this marvelous second rest—this second blessing; the inheritance among them that are sanctified—people seek God with all their hearts and find this rest in spite of the opposition of Satan.

"We which have believed do enter into rest."

Joseph's brothers saw him. They recognized him. They knew him. By the confession and forsaking of all their sins, the past is forgiven, and conforming to all the conditions, they see him face to face. "Blessed are the pure in heart: for they shall see God."

God grant that no one may go on the same person he has been for years, but that he will immediately kneel, and say, "I will make my restitution. I will repent. I will get right with God. I will not rest until I am sanctified wholly."

JONADAB
THE RECHABITES' LEADER

"The families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites, that came of Hemath, the father of the house of Rechab." I Chron. 2:55.

"And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever: neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: but we have dwelt in tents and have obeyed, and done according to all that Jonadab our father commanded us." Jer. 35:5-10.

SERMON FIVE

JONADAB

THE RECHABITES' LEADER

IN THE book of First Chronicles, we find the genealogy of the Rechabites. Jonadab, or Jehonadab, was the son of Rechab (Jeremiah 35:6; 2 Kings 10:23).

The meaning of the word "Rechab" is "horseman," and the meaning of the word "Hemath" is "fortress." Hemath was the father of the house of Rechab, and the name Hemath is said to be the same as "Hammath," which means "hot springs." It is not surprising that we find this family of Rechab, about which we read in Jeremiah 35, springing from the "hot springs."

Jeremiah the prophet received word from the Lord, commanding him to set plenty of wine before the Rechabites, and then invite them to drink. God did not wish the Rechabites to disobey Jonadab their father, but he wished to have Jeremiah prove them. He purposed using their obedience as an example to others.

By their obedience, He would condemn the Jews' disobedience, or reprove any one who should disregard the law of Moses. Bowls full of wine were set before the Rechabites, cups given them, and they were told to help themselves; but they refused to accept the invitation and said, "We will drink no wine: for Jonadab

the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever: neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: but we have dwelt in tents" (Jer. 35:6-10).

Two hundred and fifty years before the test of their obedience was given, Jonadab, the son of Rechab, had given this commandment. Their testimony to Jeremiah was that they had obeyed, and had done according to all that Jonadab had commanded.. That was a good record. God made use of it. He certainly would be pleased if people would obey Him in that way today.

There is a certain reproach connected with tent life. Sometimes people who live in tents are quite lacking in point of neatness. Often they can cook very well, and you would enjoy what they might give you to eat, if you did not know how it was prepared. A returned missionary from the Northwest Territory, in describing the conditions there, said that the climate is so cold that the natives often go unwashed. One might think that where the weather is so cold that water if thrown out will freeze before it falls to the ground, to wash in snow would surely be better

than to go unwashed; but try it and you will find that your hands will become chapped and bloody. The climate is very cold where the missionary who was relating this incident had been preaching. As the natives did not wash often, they did not need many towels; but would use a piece of cloth upon which to dry their hands.

Finally Christmas time came and the natives wanted plum pudding. They made it of sugar, and raisins, and water, and flour. It was to be steamed, and they had to hunt around to find a cloth in which to wrap the pudding. At last they found the cloth which had been used previously for drying their hands, wrapped the pudding in it, and put it in the kettle to cook. Of course the missionary must eat what they were kind enough to set before him, and praise the Lord, even though the hands that prepared the food and the cloth in which it was wrapped might have been anything but clean. The missionary was asked to preside when that Christmas desert was served, and as he did the carving, he selected for himself a piece from the center. However, the savages like tent life.

Can you teach Indians to live in houses such as white people build for their dwellings? No; they prefer their tents. They are by nature a roving people. The treaties made with them have been broken by the white people, and the Indians have been driven to the interior of this country, and then on toward the lakes. The United States government has tried to deal honorably with them, and tribes of Indians

have been placed on reservations. In Kansas the government showed a disposition to make amends as much as possible for the great wrong done to the Indians. Comfortable brick houses were built for them and by and by when the army officers returned to see how the Indians were getting along, the houses were not empty; but the Indians were living in tents and the horses were in the houses; for in the estimation of the Indian there is nothing that is quite so desirable as tent life. Some Indians become partly civilized, but they will not readily abandon that roving life which is so characteristic of the race to which they belong. It makes little difference, according to their idea, where they live, if only near a spring or river. It was once my privilege, with a party of friends, to visit some Indians, and we held our clothes around us closely and backed our way carefully through the center of the doorway, and had a creepy feeling for a day or two afterward.

It is not my intention to insinuate that people cannot be clean and live in tents, because if we were to say that, we would reflect upon some very particular people; but for that homeless, houseless, wandering tramp life, such as gypsies lead, no one has much respect. It was a tent life, however, that the Rechabites led, and Jonadab bore the same relation to them that Moses did to the children of Israel, and, as he told the Israelites what they might, and what they might not do, so Jonadab told the Rechabites how to conduct their lives. These people were told by their father

that they must not drink wine nor build houses nor sow seed nor plant a vineyard nor own one. It was a tribal command. In Scotland they would call such a company a clan. The fact was that while reproach criticism, ostracism and separation were connected with this tent life, the Rechabites, for the sake of their God, kept their vow and conscientiously obeyed Him for hundreds of years.

Why were they to drink no wine? Because they might, under the influence of wine, do something that would grieve God. The Nazarites and Rechabites were especially forbidden to drink any kind of wine. Is it good for us to drink wine? It is good neither to drink wine nor to do anything whereby our brother "stumbleth, or is offended, or is made weak." The drinking of wine was forbidden in the rules that were given to the Rechabites, as one of the things that would help to keep them separate from other people. Grapes are good; but these people could not plant vineyards. They could not settle down. If they had planted a vineyard they would have had to care for it, and God wanted them to be moving on. If the early Christians had all settled in one place the gospel with its glad message of salvation from sin would never have spread as it has, into every country.

Jonadab was trying to thwart the devil's plan for getting people to settle down. He wished his company to do differently from the nations around them. He knew that if they were to settle down they would be in great danger of going into Baal worship, and he

purposed to remove every temptation that he could, so that the people would not come into a country and, becoming attached to the place, settle down, backslide, begin to worship idols and drift far from God. It would seem that God led Jonadab to give those rules and lay out such a plan of government for that little church or sect. He said, "You must not build a house, you must not sow any seed. If you sow seed you will have to stay and look after the garden. The ownership of property will be a snare to you, and you will be saying, 'My house, my garden, my vineyards, my wine presses, my rooms, my refinement and my society.'" Jonadab put a spike through all of that.

This company of Rechabites pitched their tents; and I suppose they were not very much respected among the Israelites. Do you suppose the Israelites looked up to them and began at once to move out of their houses to go and live like them? Is living in a tent just as comfortable and convenient as living in a house? How about wet weather? Down comes a storm and the bedding is soaked through. "Praise the Lord!" says some backslider, "I am glad I am in my house." But when that person was not so dry he had salvation. The Rechabites may have had but little comfort in the tents, but they had the fire and power of God on them. On one hand was a company of Baal worshipers that had known God and His law and His blessings, but now was backslidden; and on the other hand was this company of Rechabites, this company of Jonadab's, with God's blessing upon them, and now the Lord's

prophet gets cups and fills them with wine and is trying to get the whole crowd to drink. Jeremiah was God's prophet, and he was obeying God. He offered wine to the Rechabites, but they refused it.

"What is the reason you will not drink?" said Jeremiah to the Rechabites.

"Jonadab would not allow us to drink wine."

"Jonadab is not around here," Jeremiah might have said in answer.

"Jonadab is not here; but he told us never to drink wine and we are going to keep true to the Lord and abstain from wine."

And so you can see that the Rechabites were true to their vow and did not seek a way of their own. It is interesting to notice how often God lets people have their own way. He says you may go any way that you choose to go, and when you get your heart set upon having anything, and say, "My God, I must have it," He may, and very likely will, let you have it, even though it is something He is not well pleased to have you asking for. If you insist that you must have it, God may give it to you; but He will send leanness to your soul. God calls you to a certain line of duty and instead of obeying, you say, "No, I am going to stay with mother six months." He may allow you to stay; but He will send leanness to your soul.

Along came the backsliders to see Balaam. He said, "Come in," and then instead of showing them downstairs and outdoors when they asked him to curse Is-

rael, I suppose he gave them a seat in the front parlor. He should have said, when they came to the door, "What do you want? Curse Israel? Get out of here," and he should have refused to admit them. He would then have kept the blessing of God. When a backslider comes to call upon you, it will be safe to say to him, "You are full of sin and you are going to Hell," and if he is coming to ask for prayer, he will not object to your form of address. He will say, "O, I know I am going to Hell unless you will pray for God to have mercy on me." If a backslider comes to get you to curse Israel, or comes to get you to settle down, deal ruggedly, and you can keep the victory and perhaps be the means of getting him back to God.

We read of a certain message from God in regard to idols. "Those idols," said God's angel, "must be broken down." The angel spoke to the least (smallest or youngest) one of the family, but he said, "Those are my father's idols. I am the least one." "That ground must be cleared off and every idol destroyed," was the angel's order.

"That place belongs to my father, and those are not my trees." Where was it? It was where idol worship was going on, and who obeyed? The "least one" went and cut down the grove by night. Why did he do it by night? So it would be done. He might have said, "I am thinking of doing it," but he did not need to sit around and think. God says, "I will make you the head," and when the morning dawned and his father came out, there was no grove in which to worship the

false god. The work had been done. This man made up his mind he would do what he knew God wanted done, and, for fear some one would stop him, he went right at it and said, "I will take the consequences tomorrow, whatever they may be." He with ten more laid his ax to the trees and when the people came up in the morning they found the trees were down. That is the kind of man Gideon was.

Jonadab saw that if each one had a house, he would want a nice rug and then something to hang in the corner and then something to hang in the window, and he said, "We will absolutely put a stop to that." The more ambitious ones would be working in their gardens and getting the weeds all out, and very soon they would have one farm, and then another, and another, and have slaves, and get rich, and have nicer places than any one else, and Jonadab said, "We will not have that way of living among our people." And the result was that the Rechabites kept separate and obedient two hundred and fifty years.

It is very difficult to find a church whose power lasts as long as two hundred and fifty years. The power of the Salvation Army lasted about twenty years, while that of the Volunteers of America did not seem to last over night. The Quakers kept salvation about forty or fifty years, the Methodists about the same and the Free Methodists thirty or forty; but this leader, Jonadab, had the causes for backsliding so removed that for two hundred and fifty years the Rechabites kept the power of God on them so that when the

prophet Jeremiah himself set wine right in front of them, he could not budge one of them from obeying God, and God loved them for keeping their vow. "We have dwelt in tents, and have obeyed." Is there any promise to any one who obeys his father and mother in the Lord? Yes, that is the "first commandment with promise."

When this company of Rechabites found the climate where they were, getting warm, and the wild beasts pursuing them, they would pack up and go to some other place. "What a lovely place we had yesterday!" "Yes," some Rechabite would answer, "but I think we will thrive more in this spot." God wants His people to move at His command. Some day you may find yourself in a nice little place, and then some one will give you a nice easy rocking chair. Perhaps when God wants you to move, you will say, "What is this for? My heart is back there. God called me to work back there." What is the move for? It is to find out whether or not you are a pilgrim; and what God wants of us is to be, in that sense, like the Rechabites. Suddenly some one blows the horn, and up come the tent pegs, and the canvas begins to wave, and down it comes. I do not believe the Rechabites dropped tears on the ground they were leaving. "Thank the Lord!" they would say, "we have had good water here," and they would fold up the tents and pack them on the backs of camels. That is the way God wanted them to be. That is the way God wants you to be. You are not going to have a

nice green stretch of territory, and nice gardens, and sit and sing,

"My soul would fain remain
In such a frame as this,
And sit and sing itself away
In everlasting bliss."

God is not in the frame business, and He will not have you sitting in a frame. If you get into a frame, He will take you out, or take out the glory from your soul. God does not take wall flowers to Heaven.

I imagine Jonadab would see a person spading around and planting a little vineyard and he would say, "What is that?" and some one would perhaps explain that he felt he must grow a few grapes for his family. "I do not care for them myself; but I grow these grapes for my wife. She does not like turnips." What would Jonadab do? He would order the tent pegs up. He did not believe in laying up treasure on earth, and there is more than one way to lay it up. Jonadab seemed to understand the peril, and told them in substance, they must not plant vineyards, but lay up treasures "in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal," and by obeying their leader, the Rechabites kept true to God for two hundred and fifty years.

You will find in this story of the Rechabites, a type of what a preacher should be, and you will read in Second Kings, tenth chapter, who it was that Jehu, who was anointed by the Holy Ghost to destroy the Baal worship, selected to aid him in his work. He selected Jehonadab, or Jonadab.

A very wicked woman typifies the fallen church. Jezebel was very wicked and Jehu ordered her slain. He saw her frizzled gray hair with the hair dye on it, and the painted cheeks. I suppose the wrinkles were all filled up, but she did not excite Jehu's admiration at all and he said, "Throw her down."

One of our evangelists was coming out of church one morning and some one began to find fault with his sermon, and said, "I do not believe in that crazy kind of preaching and fanaticism." The evangelist said, "Why do you dye your whiskers?" and the man was angry enough to knock him down. He was going to tell his views on religion, and why he could not accept the sermon, and all the evangelist had to say was, "Why do you dye your whiskers?" and the man was then ready to demonstrate the "manly" art of self-defense. Old Jezebel put her painted face out of the window and said, "Had Zimri peace, who slew his master?" and Jehu looked up and said, "Who is on my side?" and two or three eunuchs looked out, and when Jehu said, "Throw her down," one took her by the feet and another by the shoulder and cast her down to the street and she was trodden under foot. He was a rugged warrior and people could tell when he was coming by the swiftness with which the horses were driven, and would say, "The driving is like Jehu's."

Jehu was anointed by the Holy Ghost to destroy the descendants of Jezebel and the prophets of Baal. Jezebel's sons were beheaded and Jehu slew Ahab's priests and all that remained of Ahab's house. Jehu

had God's power on him, and he no sooner got one of God's foes out of the way, than he met and attacked another.

When Jehu wanted a man who would sit beside him in his chariot and not fall out when the horses started, whom did he pick out? Jonadab, the son of Rechab. You can imagine what he was like. Do you think Jonadab would sell Jehu out as soon as he got into the fight against the Baal preachers? About the time he came to a Baalite parsonage and the preacher said, "If you will not kill me, I will give you this house," do you think Jonadab sold Jehu out for a house? No, because that was not his training. If a man should give him a house, he would not know what to do with it. Jehu needs a man who is foot-loose and care-free, so he takes this man from the "hot springs," the hottest man he can find, and they jump into the chariot and are off down the road.

He said, "Is thine heart right, as my heart is with thy heart?" and he said, "It is." "If it be," said Jehu, "give me thine hand," and Jonadab gave him his hand and Jehu pulled him up beside him. Thank God, for some one who will obey God at any cost and use all his powers against backsliders and sinners who are refusing to worship the only true God.

I have known of preachers going to a town and finding out the sin that separated the people from God and preaching about everything else but that one sin. At one time I preached before a certain body of people against tobacco and against this and that sin and they

would, in a deep voice, say "Amen," and I found that the only way to stir them, was to preach about the second coming of the Lord. That truth upset all their peace, but in another town it might take some other truth to stir the people. If you go to a town and do nothing but thrash old straw you will not get any wheat. Fearless preaching will stir Hell, and when this is done you will need the grace of God.

While conducting a meeting in a certain city, it was so ordered that some of the workers were left in charge for a few days, and upon returning to the city and place of meeting, it was found that every one was talking about a certain brother (since gone to Heaven), one of our evangelists, and what he had done. They said he had insulted some high school girls. The high school girls were the idol of the town, and you can understand what that meant. They had been quite disorderly in the meetings and he had reproved them. It was almost impossible to get into the hall for the evening meeting, there was such a crowd present. The high school was largely represented. The brother had spoken very plainly and it raised a storm. The gallery was filled with high school students who came with bean blowers and horns. The crowd packed the hall and reached to the sidewalk.

We might have gone to the brother and said, "You were too rash. You should have spoken more carefully,—in a more orderly manner," but we were not going back on the one who had been standing true. The pastor of one of the churches in the town said that the brother

had made a great mistake. He said, "That is pretty rugged preaching."

Many influential people, including the wife of the mayor of the town, were sitting in the gallery. As the speaker of the evening was introduced, from the gallery came the sound of tin horns and blowing of beans. I said, "All right, if you do not want to hear the preacher speak, I will say to the citizens here that this is the brother's first visit and if this is the way you wish your visiting people treated, it is what we want." The effect on the congregation was marked. The orderly citizens were completely disgusted with the disorder; for if the high school had wanted to make an exhibition of its foolishness, it was doing it. The wife of the mayor was so disgusted that she arose and made a speech, and the authorities ordered that the first person making any disturbance be put out. About the time that Hell is stirred is not the time to apologize and break down. Thank God, He has taught us a few things. Let us never compromise or give place to the devil for any consideration.

"Did you mean me?" the angry member says to the preacher.

"Yes, bless God, I meant you." Stand by the guns when your sermon hits some one.

Right at this point is where many preachers lose their power. They try not to hurt people's feelings; but the Holy Ghost makes His speakers say some pretty rugged things. Jonadab was not a person who had learned the method of compromising.

Jehu announced a gathering of all the prophets of Baal. Why did he do that? Did he want to give them a good meeting? "Proclaim a solemn assembly for Baal." Was he trying to give them a fine time, a revival? He wanted to slay them. All the Baal worshipers came into the house and Jehu and Jonadab said, "Search, and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only." And when this was done, Jehu said to the four-score men whom he had appointed for this work, "If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him." Supposing some of those in there are your relatives, what are you going to do about it? Cut them down? Jehu said, "Go in and slay them," and they smote them with the edge of the sword and cast them out and brought forth the images out of the house of Baal and burned them, and broke down the image of Baal and destroyed the house of Baal.

The lesson we get out of this is that when Jehu needed some one to make a speech and destroy Baal's worshipers, he looked for one who had no treasures laid up, and would as soon be in one place as in another. Are you satisfied to be a pilgrim? We must kill Baal's prophets. The only way in which we can have a revival that will last, is to break down the confidence of the people in that "sweet" sentiment. The pastor's wife puts her arms around the seekers and cries a little, and they all become "professors" instead of Christians. You will cut off the preacher's head,

and his wife's head, and the head of the president of the Ladies' Aid Society, and smash their idols, if you keep true to God. God is in that kind of business, and will bless those who fight sin and worldliness.

In Boston, in the Faneuil Hall meeting, I met an evangelist (Mr. Blank) whom I had known for twenty-two or twenty-three years, and I said, "Praise the Lord," and he said, "Praise the Lord." Then he walked down the street with me, and I prayed the Lord to keep me from compromising and I said, "Brother, if I could only feel that you are going to Heaven. You heard what I preached about piling up thousands of dollars; you are going to Hell." A certain man who looked like an influential business man said, "Praise the Lord; what you preach is the kind of doctrine we need," and after he flattered me a little, he said, "Now, would you be willing to have Mr. Blank say a few words from the platform?" You see that would mean to sell out every principle we stand for. Mr. Blank would have to undergo a radical change before he could get upon our platform. I told the brethren that if this man should offer one million dollars in gold, to talk one minute on our platform, we would not allow it, because we have something better than gold—we have holy principles.

The Baal prophets might have said to Jonadab, "We will give you a fine vineyard, Jonadab, if you will spare us," but his back had been turned on vineyards for possibly thirty years and they were no temptation. That was the kind of man Jehu picked out to

help him. He did not pick some one outside of the house of the Rechabites. He picked out a Rechabite. He said, "That is the man whom I want for this work."

"Therefore thus saith the Lord God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered. And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever."

The Lord sent word through Jeremiah to have wine put before the Rechabites; but it did not move them, and He said, "Because you would not drink it, your tribe shall not be cut off." The power of God was on that crowd two hundred and fifty years. God had a remnant, a separate people. He had a way of calling a few, out from among a great many, who would stand for purity, self-denial and the life of holiness and who would be willing to be pilgrims. They possessed many desirable qualities, and were somewhat similar to the Nazarites. They were a little, separate people and God kept them. The way you will get to Heaven will be by being one of a little, separate people.

MOSES

DRAWN OUT TO DELIVER

"And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. . . . And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. . . . And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses; and she said, Because I drew him out of the water." Ex. 2:3-10.

SERMON SIX

MOSES

DRAWN OUT TO DELIVER

SOME time before Moses was born there came to the throne of Egypt a king who was unfriendly to the children of Israel. This king spoke to the Hebrew nurses and told them to kill all the male children at birth; but these women feared God more than they feared the king, and they let the little boy babies live. They disobeyed Pharaoh, but they obeyed God. God's children obey the ordinances of the country when they do not conflict with His laws, but when the laws of God and the ordinances of the country conflict, then is the time to obey the Lord rather than men. The law said that every infant son of the Hebrews should be killed and every daughter saved alive; but there was one little boy baby that had a blanket of prayer so wrapped about him that he was hidden from the eyes of his enemies.

You may go to your room in times of great temptation and testing, and, not knowing what to do, turn the pages of your Bible and find there something that will show you how to act under your particular circumstances. The Spirit of God will bring to your mind some promise of the Bible at that time of

special trial and testing, and you will be encouraged, supported and sustained. It is blessed while thinking upon the promises of God to feel that they are ours and that the blood of Jesus cleanses our hearts from all sin. But Moses' mother did not have a Bible in which to look for help. There were no Bibles at that time. You can imagine what this world would be today if it had never had the Bible and other sacred literature. That was the condition of the world when Moses was born. God might have made books without number and dropped them out of Heaven, but they would not have been to this world what the Bible has been; for it was the plan of God for Moses to be born and grow to manhood and write its first five books.

One of the first things that we know about Moses is that he was found by Pharaoh's daughter in a little wicker ark, when he was but a tiny, crying baby without a name; so she said, "I will call him Moses, because that means 'drawn out.'" We see something symbolic in the name "Moses." A person cannot accomplish much spiritually until he has been "drawn out." It is only the power of God that can draw you out from what you are by nature, and make you what you should be. The natural man is not able to deliver thousands of souls from bondage. Moses was drawn out of the water, and God's people have been "drawn out"; some from the dead churches and some from worldliness and open sin. It takes the power of God to draw out the good there is in you, or the gifts that He can use, and it takes the power of God to

draw out the roots of bitterness, and those roots of bitterness must be drawn out lest they “springing up trouble you, and thereby many be defiled.” God Almighty who watched over Moses until he was “drawn out” and until he had been used in setting millions of slaves free, would like to “draw out” some of you and raise up more men like Moses, men who will not be afraid to let all Hell hear what they have to say and who can speak with the power of God on them, no matter how the devil opposes.

You can go to a holiness meeting and learn how to live; but we do not read that there were any holiness churches at the time of Moses’ birth. His mother could not go to a meeting to get light and spiritual help; but she no doubt prayed much, and her prayers reached the ear of God. They were heard in Heaven. God still has need of holy women; but at this time He was preparing a boy to do a work later for which a woman would not be so well qualified. As Moses’ mother kissed him the first time, she undoubtedly offered a prayer to God for him, and said, “O God, mighty as this wicked king is, I believe Thou canst save my boy and make him a man of God.” This mother had no doubt seen baby boys snatched from their mothers’ arms and thrown into the river in obedience to the king’s law, and she hugged the little form close to her breast and prayed for him, and when he was three months old, she felt she could part with him for a little time; so little Moses was hidden in the ark and divinely protected.

The Bible tells us of the mother of Moses; but we do not know much about his father. The baby was hidden until he was too old to hide any longer. She kept him as long as she dared. While she was baking and washing, she was uneasy lest some one should hear him cry; and he was getting strong enough to make a great deal of noise and might cry at any time, thus exposing his whereabouts. So God showed her what to do and she worked hard at the task. By twisting rushes she made an ark and daubed it with slime and pitch, being careful not to leave any cracks and making sure before she launched it upon the water that it did not leak. Some one has said that she tested it with her tears. Many thousands of people were dependent upon that basket's being well made and free from holes, and people who train babies and young children in these days ought to take the "ark and daub it with pitch." Suppose that ark had gone down. Moses would have drowned and history would be different.

Who knows but that some of you who train babies and young children will raise up those who will be mightily used of God for the good of the whole country? The majority of parents in our day go to the theater or the ball room and leave the children to all kinds of evil. You would better stay at home and govern your children. The most important thing for you to do is to take up the baby, look into his eyes, pray for him and train him for God. Brethren, the Bible makes no mistake when it says, "Train up

a child in the way he should go: and when he is old, he will not depart from it." Moses' mother was training up Israel's hope. When she cared for him she did it as unto the Lord. She "bathed him in tears" and told him he would be a great man some day; but at that time he did not understand a word of it.

In the history of Moses we find many faith lessons. It was by faith that Moses was hidden. Pharaoh had said, "That baby is to be drowned in the river"; but God said, "That baby will live and write the ten commandments and see that people keep them."

Moses' mother did what the Spirit told her to do. We hear people say, "I am going to keep what possessions I have right here. I am not going to give up my all"; but his mother did not do that. She lifted the little chap and gave him a hundred kisses, took him to the little ark which was resting upon the water, put him into it and pushed him out among the flags. He was not left quite alone, though, for his sister tarried where she could watch. She was to bring the report of what should happen, while the mother went back to pray God Almighty to take care of the baby boy. Another picture somewhat similar to this one is that of Elijah praying for rain after having sent the servant away to watch for the signs. The mother of Moses had prayed her way through everything thus far. She had brought up the child to the age of three months, having hidden him carefully, but she now said, "I will have to hand him to Thee, Lord, and let Thee take care of him from now on."

That was an eventful day. Do you not see what was in that basket? If you could have seen that little fellow as God Almighty saw him; if you could have looked into that little mind, you would have seen the will of God written there. If you could have seen, as God saw, that little fist as the baby Moses clenched it and cried, you would have seen in it the rod of God stretched across the waters of all Egypt, and the water changed into blood.

God was going to use Moses in preference to the angels. He had mighty angels that He might have used; but He took that little baby boy and wrought through him. God is not going to have the angels do what He wants you to do. God bless you, there is a calling for each one. There are waters to be divided, souls to be delivered, bonds to be broken, and no one but you can do the work that God Almighty called you to do. God looked at Moses' little arms and said, "There is no crocodile that will eat them." God saw a pair of feet that one day would climb up into the mountain with Him. He saw a little face that in the future would look up into His face and reflect His glory. He saw baby fingers that in a few years would write His laws and the first five books of the Old Testament. God loved us enough to care for the little Moses until He had given us the ten commandments and the other wonderful and mighty things which throbbed in His heart for us. Thank God!

If Moses' mother had put the little baby in that basket a week earlier, perhaps Moses would have been

eaten up by the crocodiles; but she put him in on the right afternoon and he was safe. Down came the bathing party from the royal palace, right from the king's house whence had come the law saying that the babies should be killed. Moses' little sister had the assurance that it was all right, and there is no telling how much the prayers of a sister will do to help a brother. Boys always go through a testing time when they are about nine, ten or twelve years of age. I used to think that the girls would come up good naturally, but that the devil got all the boys. Moses' sister was looking after the baby's interests, and when she saw Pharaoh's daughter looking at him, she ran up to her and said, "Do you want a nurse? I know a nurse that I can get for you." Moses' sister did not go to sleep at her post of duty, and she got the one who, of all women, was the best fitted to take care of the little fellow, and that one was his own mother.

There was double protection about that boy. Yesterday he was ordered killed; today he is ordered saved. Yesterday Egypt's law said: "Take his life," and now all the power of Egypt is back of him to see that he has something to eat, and that the bill is paid. All of this took faith on the part of the mother. After all, faith is the victory that overcomes the world. Yesterday the mother had to take in washings, and today all she has to do is to take care of her own little baby and get paid for it!

God loved us so much that He took care of that little baby all the way along. Think of the crocodiles

that did not get him,—think of the numbers of them that did not get you. You could make a museum of the things that have not devoured you. Think of the devils that have been after you. Think of the dragon's teeth which have never been set into your muscles. Think of the poison that has never been injected into us. Think of the devils of Christian Science, infidelity and spiritualism that have not got us. Here we are with our heads on our shoulders and grace in our hearts and able to shout the praises of God. Between Moses' tender muscles and the crocodiles that might have put their teeth into them, was the will of God, and the will of God is the strongest armor in the world. You ought to quit coddling your children and training them for yourself. Let the Lord have them and you train them for Him, and you may, under the blessing of God, train some one who will smash a whole empire of evil.

Now, I wish to call your attention to the fact that Moses was reared in godless Egypt. There were godless boys there and he heard their conversations; but there was something that kept him from growing up to be like those Egyptian boys. Thank God, He can help us to live in the world and yet be not of the world. While Egyptian teachers were pounding those things into Moses' head, his mother was probably kneeling down somewhere and saying, "My God, save that boy," and she wrapped him so securely in the blanket of her prayer that he was well protected by the grace of God. Some of you may know what it is to have godly parents put prayer all around you.

Every one looked upon Moses as the most favored boy of all the realm. He was no doubt as full of mischief as other boys; but the whole realm of Egypt was looking at him and interested in him. He probably became very popular and was admired everywhere; but God was talking to the boy all the time, and the prayers of his mother were being answered, and we are thanking God today that Moses' mother was able to trust Him with her boy. If his mother had given up hope, if she had become discouraged or had never amounted to anything, what would her boy have been?

There are mothers who think they have no special calling in the world. It may be that the only thing this woman did was to pray that boy into salvation so that he would be fitted to lead millions of people out of bondage to the borders of Canaan and there turn them over to a man who could lead them into the promised land. When you get to Heaven you will meet the law-giver, Moses, and perhaps as soon as you get through shaking hands with him, he will introduce his mother. If you mothers think you have nothing greater to do than to bring up children, do not let them go wrong; you may be training some one who will win many souls. God did not use angels to do this work; He took Moses. There are thousands of things which the angels can do that we cannot do, and there are a few things which the angels cannot do, but we can; such as groaning over lost souls, preaching God's Word and winning people for Jesus Christ. These are missions which the angels cannot have.

Perhaps before Moses had his training in the wilderness, he intended to hold some meetings and have a grand time. The trouble with many evangelists is that they are afraid of facing small crowds, of getting bad eggs, bricks, rocks, etc. They would rather be up on the platform standing by the bishops and elders, and get one hundred dollars per week. But thank God, Moses did not compromise. He took the track and many people have been blessed by his faith, inspired by his example or helped by him in some way. He put his stamp upon the whole human race. Every one whom God has sanctified wholly has something of Moses' spirit in him. If you will pass by large salaries and work for nothing, for Jesus' sake, you will have shoes on your feet and fire in your heart, and you will have a great time preaching to congregations that never will come together if you do not draw them by the fire of God's love that you have in your heart.

Let us leave Moses for a little while and go down to the Hebrews. The children of Israel were grieved because of the Egyptians. The devil hates God's people. "And the Egyptians made the children of Israel to serve with rigour" (Ex. 1:13). Is not that a picture of sin's bondage? You might call the persons who served, sinners, and the person who made them serve might be likened to the devil; but in a sense the Israelites in Egypt were God's people. How could they be God's people and be sinners? They were His chosen people. You will find a difference in the classes of unsaved

people. Many have no sympathy for God's true children, they never give a second thought to salvation; but there is another class that is reading the Bible, and, in the Old Testament sense, they may be termed "Israelites that are not free." God would like to set them at liberty that they may go in and out and find pasture.

The more the Israelites were afflicted, "the more they multiplied and grew" (Ex. 1:12). Persecution does not harm you. A holiness meeting was to be held in a certain town in Colorado, and the pastors of the churches told their people to stay away from the meetings, to have nothing to do with the "fanatics." Such announcements were better for our meetings than printer's ink, and crowds of people thronged into the largest hall in town to see what we were preaching. If you are persecuted and lied about, the people will come out to hear you preach and to see how long your horns are. So you need not look blue if the persecution is for righteousness' sake.

The more the Israelites were persecuted the more they multiplied. The harder the bondage grew, the more numerous they became. They cried to God, and we read that God had respect to their cry. A little boy who would be playing in the yard might see his mother take a great load of brick or straw or something and carry it off, and he would turn to his older brother and say, "What makes Mother carry those big loads?" The answer would be that she was a slave. Perhaps he was an observing little boy, and he would

say, "I know boys whose mothers do not have to carry those loads. Isn't my mother as good as the Egyptians?" "No," some one would answer, "she is a slave, and when you are a little older you will have to work hard, too."

Perhaps the little Hebrew boy would see his father come in and, crawling into a corner, lie there groaning, and the boy would ask, "Why is Father groaning?" The explanation was that his father had just received a whipping from the taskmaster. The lad would ask his father, "What did you get that for, Pa?" and the father would answer, "I did not get enough brick made today." The blood would flow from the father's wounds and his body be racked with pain, unfitting him for the toil of the morrow. Thus the little boys heard the story of the dark future that lay before them. One little boy would say, "Will I have that lash from the taskmaster when I am older?" and they had to tell him that he too was a slave, and that there were hundreds and thousands of slaves in that condition. It was not an enviable future for the boy; but God had respect to the cry of the Israelites. O, those groans and sighs and cries! O, the tears and prayers! God remembered them and every prayer and tear was put into a bottle in Heaven and they were not forgotten. How God delivered His people is wonderful.

When Moses became a young man he seemed to know that the Lord wanted him to deliver His people from Egyptian bondage; but he wanted to do it in his

way, by fighting, so God gave him forty years of discipline and Moses could do better after that. Before his training in the wilderness he saw one day an Israelite wrestling with an Egyptian, and, as he thought of their lineage and that one of them was being worsted and he was one of God's people too, Moses made up his mind, let the consequences be what they might to himself, he would kill the Egyptian; not in a fit of passion, though, for he knew such an act would cost him the throne; but he deliberately made up his mind to kill that Egyptian and bury him in the sand. He did so and lost the throne of Egypt.

There is a good lesson in the burial of that Egyptian. After Moses had killed him and buried him in the sand, he walked away feeling better; but up stuck some toes, and some one saw them and brushed away the sand and the dead man was found. God buried Moses and no one ever found him. The sins that God buries no man can find; but sins not covered by the blood of Christ are found out. That is the difference between what God buries and what man buries. You know when you were small and told a lie, that within a week your father said, "Did you tell a lie?" Suddenly, when you are least expecting to be found out, some one is right on the spot telling you what you did. If there is anything that shakes the foundations of infidelity in a man's heart, it is to have his sins discovered. Every sin will show up at some time unless God has full charge of its burial. What would the Lord have done with Moses' death benefit if He had found one among his

garments? The salvation of God is the greatest death benefit of which I know.

Moses' wrestling with the Egyptian was the most expensive wrestling match of which you ever heard. The news that that finely dressed young man in the palace was not the son of Pharaoh's daughter flew from lip to lip. He was free to tell the Egyptians that he was not her son, and from that time the country around there was too hot for him, and he went to the burning bush and had a talk with God.

After Moses had been in the wilderness forty years he came back to Egypt ready for the work God had for him. Notice that the choice he made was a deliberate choice. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward" (Heb. 11:24-26). There came a time in the career of Moses when he had to make a very important choice. There comes a time when every one has to choose which side he will take. If you go a certain way, you will have the sympathy and fellowship of your kinsfolk and friends, but if you go the other way, in other words, if you do what is right, you will be called by an unknown name.

The reason some of you have an easy time is because you never killed an "Egyptian." Moses was in reproach from the time he killed the Egyptian, and

the reason so many people have no reproach is because they have never killed any one. You may not understand this kind of preaching. I am not telling you to commit murder ; but I do mean that you must take a radical stand against everything that God stands against. You must hurry and kill the "Egyptian." You can have an easy time if only you will let the Free Mason, Odd Fellow, Labor Unionist and other "Egyptians" alone. They are fine idols for people to worship. But if you have the spirit of Moses you will be in reproach as he was and you will be going farther into the experience to which God calls you. You can be nice and well-behaved and stay where you are and have your comforts and friends ; but if you persist in living at ease after God shows you a way more pleasing to Him, you will not be on your way to Heaven. After you get the blessing you may be called a thief or a murderer and men will cast out your name as evil. If you have the Holy Ghost, a book might be written upon the things which you are accused of having done, but never did.

You have an easy time because you never went up to your mother who is a sinner and said, "You are going to Hell for doing that." God Almighty will do wonders for any one who will choose to take His side. When you come to accountability you must decide either for, or against God. We do not mean when you are twenty-one years old. You cannot wait until that time to decide to follow Jesus ; you must decide now while God is calling you.

It was quite a memorable morning when Moses looked at Pharaoh's daughter, his mother for so many years, and said, "You are not my mother." She thought everything of him; but Moses said, "You are not my mother. You have been deceiving me all the time. My mother is a Hebrew. I know the whole truth." Perhaps she told him he could not stay around there any more if he was going to talk like that. He was at once stripped of his honor and of his place at the table, stripped of all the privileges he had been given in the mansions of Egypt, and of all prospect of an earthly throne and a crown.

Suppose that Moses, after he had come to years, had said, "I will take the easy way." What if he had said, "I will not go where I cannot have plenty of money and where I cannot make people obey me"? Back in Egypt, if any man had disobeyed him, he could have called up an army and made him do as he wished. It looked now as if he was standing alone, and every one was against him. Everything looked dark; but all Heaven was watching him, and if God be for us, who can be against us?

There must come a time when you arrive at maturity and get through with all your "Egyptian manners," when you must look people in the eyes and tell them the truth. They explain some easy way to you, and you must say, "No, I am not taking that way. I choose to suffer affliction with the people of God, rather than to commit a sin." When you talk like that your "friends" will not want you around.

Two women are mentioned in the second chapter of Exodus, and wherever you find two women mentioned in the Bible, look for the Spirit's lesson. The sanctified woman is a noble character, a picture of the true church, and the giddy, flighty, fancy creatures of modern times are typical of the fallen church. It raised a storm among his old schoolmates and all his friends among the royalty when Moses took sides against Egypt. "Is it not here," they said, "that you learned all you know?" Moses replied, "The daughter of Pharaoh is not my mother. Over yonder is my mother. I am not an Egyptian; I am a Hebrew by birth." The true church was the old lady in humble attire, and she infused and nursed the spirit of Israel into Moses and prayed the glory right into his soul. The hatred of sin was instilled in him and he was so full of that hatred that it broke out all over him. O that mothers would train their children to be such devil-fighters that it will be hard for them to wait until they get into the sand in the middle of the arena to fight him. Moses could scarcely hold his peace when he heard an Egyptian casting some slur on the Israelites.

The Hebrews were not willing to accept Moses' leadership; but God was with him. Moses was in a hurry to get out into the work of God. He must have been tempted to think that there was no need for him to stay around there any longer; but God had to give him a kind of sweat bath before he could go. Perhaps Moses thought they would call a meeting of all those Israelites and elect him to be leader, call him president,

and then he would lead them out of bondage; but God knew that if he, at that time, had been confronted with the responsibility of leadership, he would have lost patience and become high-minded and would have been killing people right and left. God had to take him away off yonder over the hills and teach him some lessons that he needed to learn. Moses liked to be where there was something going on. The life of a shepherd was not the kind of life that might naturally have appealed to him. He liked to be at the front; but God saw something in him that must be taken out.

Perhaps Moses felt that training in the desert was not exactly what he needed, and maybe you have felt at times that certain duties laid upon you in the providence of God were not of the kind that would ever help you. The wilderness life was a school in which God placed Moses after he left Egypt, and while out there leading a shepherd's life, he learned many lessons of faith and patience and humility. It was going to take faith and patience to care for the great multitude of people that he was called to deliver.

During the time when the children of Israel were crying to the Lord and the iron bondage was increasing, God was preparing Moses, and while hundreds and thousands of people were being wronged every day, God was preparing one whom He could use to break those fetters which had been forged in the smith-shops of Hell.

(CONTINUED IN THE FOLLOWING SERMON)

MOSES
FAITH TRIUMPHANT

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.” Heb. 11: 24-27.

SERMON SEVEN

MOSES

FAITH TRIUMPHANT

(CONTINUATION OF PRECEDING SERMON)

MANY lessons can be learned from the history of Moses. When God spoke to him at the burning bush and told him to deliver the children of Israel, he said, "Who shall I say sent me?" and God told him to say, "I AM hath sent me unto you," and the Lord told Moses that He was the God of Abraham, Isaac and Jacob. He did not say, "I am the God of the Philistines and the God of Cain and the God of the Amalekites and the Hittites," etc. Why did he choose these men and say, "I am the God of Abraham and Isaac and Jacob"? Because these men obeyed Him and believed His promises. Ours is the same privilege as that of the prophets of old. We can have as much honey out of the rock and as much fine wheat as they if we will walk with God by faith.

If God calls you to undertake a hard or rugged work, all Heaven is at your back to help you through. Moses was learned in all the wisdom of the Egyptians and was mighty in word and deed; but it took him forty years of living in the desert to learn what he needed to know before he was fitted for the work God had for him

to do. He had seen the old Egyptian magicians use their arts and through the years he lived in Egypt, he knew about their wicked practices and what to preach against when the time came. As he walked in the desert, he beheld the burning bush, went over to it and God talked to him. He saw the bush burning and saw that it did not consume and settle into ashes, and he wondered what it all meant; so he turned aside to see. That is the way to get God to talk to you. If you step aside into some closet of prayer you will find that God will talk to you. As Moses drew near, God spoke to him and told him to take off his shoes, for he was upon holy ground. I suppose the power of God went through him and he found he had God's blessing and power enough to do any work He wanted him to do.

There are so many people who know that God wants them to do something hard; but they feel helpless, and fear they cannot do it. They would like to get up in meeting and exhort people to come to Jesus, and yet they fail to do it. Thank God, the fire will help you to do what God wants you to do. Moses took his life in his hands and went before Pharaoh not knowing what the result would be. He must have been a great man; for we read in the book of Revelation that we are going to sing the song of Moses and the Lamb.

Moses may have thought that when he came from the burning bush all of the Israelites would shake hands with him and say, "I think you are the greatest man that ever lived." He perhaps thought they would understand that he was going to deliver them; but he

had to pass through many tests before they believed that he was sent of God.

Moses was a man who needed to have faith in God. He knew that Egyptian bondage was soon to be brought to an end, for God had told him about it. Moses could not get along without faith any more than we can. God does not care how many good works you perform, if you do not exercise faith. "Without faith it is impossible to please him."

Think of the discouragement that might have come to Moses when he did not seem to accomplish anything the first two or three times he went before Pharaoh; but God encouraged him and kept him and Moses persevered until he led out the Israelites. When the plagues were being visited upon Egypt, Moses did not know that the tenth plague would be the last. He had no way of knowing but that there would be twenty-five plagues. There are very few people who would have gone through the testings in the face of so many discouragements. He surely must have had faith.

When the Israelites came up to the Red Sea, the whole company waited. The Egyptians with their horses and chariots were behind them, and in front of them was the Red Sea. The Egyptians were in hot pursuit of Moses and his people, and were sure they would capture them at the Red Sea and take them all back into servitude; but Moses had faith at the Red Sea and had courage at the crucial moment to go ahead and trust God, and God wrote a page in history the like of which has never appeared before or since. Moses

took his rod and stretched it over the sea, the waters parted and the Israelites walked through dry-shod. Was ever another man's faith so greatly tested? Was there ever another such man as Moses? He had enemies who would have been glad to tear him limb from limb; but Heaven helped him.

I suppose all Hell was doing what it could to hinder; but the Israelites passed through the Red Sea, and the Egyptians followed them confident that they could overtake them and capture them and make their bondage worse than ever; but the Lord let the sea roll back and it washed over the whole host, drowning the Egyptians together with their leader who had dared to take up arms of rebellion against God. Think of those poor sinners struggling in the waters of the Red Sea. What were the people whom God delivered doing at that time? They had scarcely reached the bank before Moses struck up a song and they all began to sing and thank God for deliverance, and Miriam, the sister of Moses, and all the women went out with timbrels, dancing and singing praises to God.

It is dishonoring to God for any one not to get his prayers answered. God will bless those who have faith and who trust Him in spite of everything. Do not go around trying to make people pity you, but put your trust in God and be strong. When the Red Sea was in front of Moses and the Egyptians behind him, God told him to go ahead, and it took courage to march forward. It looked as though he would surely be killed at the Red Sea; but he did not run

away. He was willing to stand and see the salvation of God. He continued to believe and kept his testimony, even when he saw people who had no grace working the same miracles which he worked. Has that any lesson for us? Has that any parallel in our day? Is it not like the fallen churches and the fallen ministry that oppose God's people?

Moses was not without tests. The sign which God gave Moses, of the rod's turning to a serpent, was imitated by the Egyptian astrologers, and thus his sign was apparently worthless. That was a great test. Think of Noah preaching for years and gaining only seven converts. He must have had faith in God, and so had Moses.

Moses must have had great patience. He loved the people. On one occasion he fasted forty days and forty nights, and upon returning from those days and nights of fasting he found the people backslidden and worshipping a golden calf. Think how it grieved him thus to find the people for whom he had been fasting and praying. He no doubt had a great battle with Satan. He might have been tempted to wonder what was the use of trying to lead such people. He must have had unfailing patience to fight the temptations to discouragement which came to him.

The devil will say to you when you are out preaching, "What is the use? you get the people up and they stay saved for two or three months and then down they go." Brother, you need to have faith in God and go ahead and exercise patience for a long time. The ten

plagues covered quite a stretch of time, and it took faith in God to persevere. Moses was a man of wonderful faith and perseverance. When God made plain to Moses that he should go before Pharaoh, he went, "not fearing the wrath of the king" (Heb. 11:27), and thinking he would get the children of Israel out of bondage immediately. I suppose Moses thought that each plague that came would be the last one; but he did not become discouraged. We ought not to lay down our oars and let some one else do what God wants us to do. We ought to preach faith instead of pitying people. Be like the man at the gate Beautiful: get up and stand upon your feet and praise God instead of asking for some alms.

"Oh, but see my tests!" some one says. "Did ever any one have such a hard time as I?" Suppose you had Moses' responsibility for about forty days, praying in breakfast for all those Israelites. It was not done except by faith. Talk about praying for things—think of Moses! You can barely pray one person well, and think of Moses with hundreds of people crying and dying in the wilderness. What did Moses do? At God's command he took a piece of brass, twisted it into the form of a serpent and putting it on a pole told the poisoned and dying people to look at that snake, and the power of God healed them. Soon there were thousands of healed people running and jumping around and having victory. That must have been a wonderful scene. Moses did not send the bitten ones back to Egypt to get help (?) from the Egyptian doctors and

be turned into mummies. He told them to look and be healed. If that man had lost the help of God, what would have become of all those people? Moses had to have faith. He had faith in God and could pray in more water than the people could drink. He had faith for a whole river to come down their way.

Moses was a man who might have had a fine time in Egypt if he had not chosen to suffer with God's people; but he left the kingly mansion and went out into the world without anything to do but to tend sheep. Think of the good time you might have had attending colleges, taking post-graduate courses and having letters added to your name. Think of all the places there are today where people are being fitted to be presentable before audiences. Moses turned his back upon the throne of Egypt, turned his back upon fame and became a humble shepherd. The training he received was what he needed and was what he could not get in any way except by obeying God and refusing to be called the son of Pharaoh's daughter. It takes something outside of book-learning and sheepskins to get you ready for Heaven and ready to persuade other people to set out on their journey Heavenward. Look at the geometries and trigonometries which are studied, and yet how few preachers there are who can get souls saved at an altar. There are high school graduates all over the country; but how few persons there are who can double over under the power of the Holy Ghost, and, bearing a burden in the Spirit, get people converted to God and started on their way to Heaven.

With whom did the Israelites find fault when they were confronted with difficulties? When they were out of water, they would say to Moses, "What do you mean, Moses, by bringing us out here to die?" or if they wanted to have the bill of fare changed, they complained to Moses and seemed to think he was to blame for everything.

If looks could have killed a man, Moses would have been slain by them. The Israelites would look at him and ask him why he had brought them out of Egypt to die in the wilderness. They had a steady bill of fare. Manna, a food like wafers made with honey, was served day after day, two or three times a day. Do you think they ever complained? If they had hurried on into Canaan, they would have found quite a variety of food; but the Canaan diet belongs exclusively to the land of Canaan and to the Canaan life.

God showed Moses where to get some water for the company, and the men, women, children and cattle rushed forward to get it, and then perhaps the people began to say what a great man Moses was and what power Moses had, and you would have thought, to hear them talk, that Moses was a god. Moses had great love for the Israelites. When they sinned he prayed for them until he prevailed with God.

We read in the book of Numbers that Moses was very meek. You may have an idea from such a statement that he lacked resolution of character, that instead of being zealous and active, he was slow and sluggish, that he would lie in the sunshine and sleep,

that if flies lit upon him, all right, he would not brush them off; but Moses was not that way. Meekness is not laziness. We cannot ask some people to preach, because we know they would put people to sleep; but when Moses came up with his rod, he did not look sleepy and he did not put people to sleep. What Moses gave the Egyptians as "presents" were not pleasant, but they kept them awake. If an Israelite was off by a stump of a tree praying for Moses, his prayers were answered. God would like to make of you a person whom people would know about because of your holy life. People knew when Moses was in the community. Moses was like Jesus. The Scriptures say that God told Moses He would raise up a Prophet like unto himself (Deut. 18:18), and that Prophet was none other than Jesus Christ.

As you study the life of Moses you discover the fruits of meekness, humility and love. He always went to God for help instead of taking his difficulties to man. He was ready to give his life for the life of the people, and even asked that his name might be blotted out of the Book of Life if they could not be saved from falling into the hands of an angry God.

Moses was a humble man and showed his humility by his willingness to go through with a humble crowd. He had not made bricks all his life; but he had suffered some of the things which they suffered when they set out on their journey, and all the way through he ate the same food and went through the same tests and never once turned back. When grace was needed

to break up idols, he had plenty of grace from God to do what would please the Lord most.

The Lord is pleased when people who are justified go on and get sanctified. The idea of probation in the old Methodist church (which was raised up by God to preach holiness) was to let people remain on trial until they got sanctified and fitted to come into full membership. The life in the wilderness does not seem to be even justification, because it is a marching around and around in a circle. The justified life is a bee line for sanctification. I cannot conceive of God being pleased with a person's taking forty years to get the baptism with the Holy Ghost and fire. The promise of the Father was given and the veil rent at the crucifixion of the Savior, and people of today ought to go right on after they are converted and get sanctified. The wilderness experience seems to be the experience of those who perish through unbelief.

Moses, above all the characters in the Bible, stood for the giving of the law. The law came by Moses, but grace and truth came by Jesus Christ. Moses was not permitted to lead the people into Canaan; neither will the law take you into sanctification. Joshua, Moses' successor, led the people of God into the land of blessing, and is a type of Jesus. It will take the Lord Jesus to lead you into sanctification. You can be strict on not riding on the car on Sunday and eating frogs or eels, and yet die and be damned; and you could do these things under certain circumstances and be converted and sanctified and go to Heaven.

Most of you have been through your first reader and can spell cat and dog and rat backward and forward and up and down and any way; but I could not get one of you to read in that book now: you are through with it. You have set aside the picture book and the kindergarten and the schoolmaster. The law is our schoolmaster to bring us to Christ; but after we are converted we forget the old schoolmaster and turn around and wave him off. You thank God you met him; but you have come to Jesus now. I am glad that when I was a little child I was taught to do certain things in the Sunday school; but I am so thankful now that I have the Holy Ghost and am standing fast in the liberty He gives. One thing you must fight is Satan's bondage. Remember not the bondage of the law, but stand fast in the liberty wherewith Christ has made you free. Praise His Name!

Even while in Egypt, and all along as the tests came up to Moses, it seems to me that he said "yes" to God in all of them, from the time he was a young boy up to middle life. You may have renounced great reputations and still be on your way to Hell; but if a man says "yes" to all of God's will he is going to have a joyous experience. If he says "no" he will not amount to anything in God's sight, and will at the last lose his soul in Hell.

Moses took sides with the people of God. He was a man who tomorrow might have been one of the great Pharaohs and ruled that great country, but one "yes" to God ended all earthly prospect of promotion, and he

became a humble shepherd without anything in his pocketbook. He turned his back upon wealth and upon bank accounts, laid up his treasures in Heaven and set his face toward the desert. For years he had nothing to do except to tend some one's sheep.

In order to get an idea of how his position as leader of the Israelites must have tested his faith, you must needs have seen him at the head of that column of three million people who seemed angry enough at times to tear him into shreds. But when difficulties arose, instead of grumbling, he took them to God. When great tests come to us, let us make them stepping stones to a higher place in the Christian life. O, if you could see the column of people you are going to lead out of bondage into salvation if you obey God, it would encourage you to say "yes" to Him every time He asks anything of you.

One secret of Moses' great success lay in the fact that he kept talking with God. God appeared to him and talked with him in an audible voice. There were millions of people on the earth at that time; but to this one man God talked, and He talked once through a burning bush. People think that because they belong to some church they are going to Heaven, but God is not in that; God is not in every bush.

You can learn something about how God felt toward Moses by the way He talked with him. Nearly every one is too busy to talk with God. Some housekeepers can keep the carpets from getting dusty and cook the food to a turn; but if they are experts at those things

they are liable to be worthless at many other things. The kind of housekeepers who please God are those who often turn aside and talk with Him. Such a person will have an interesting experience. When God saw that this man Moses was not too busy to talk with Him, when He saw that he was not always saying, "Look at what I have given up," He desired to talk with him. I truly do not believe you ever heard any one who knows what it is to talk with God, mourn over what he has given up.

If Moses had been given grammar books and Egyptian geologies that would have reached up to Heaven he would have turned aside from them to have a talk with God. What did God say to him? "Here, you young Egyptian, stop and let Me speak to you"? No, God called him "Moses." That was the name an Egyptian gave to him; but it was recorded in Heaven, and when God spoke to him He called him Moses. Do you think your name is spoken on the streets of Heaven? There are angels detailed right on your case to see that you get through life all right, and if you come to particular peril the angels are right there to help you out. People can get so busy writing sermons and holding revivals that they lose God out of their lives. For Jesus' sake, let us not forget Him. He called Moses to come where He was and it was holy ground, and there was fire around there.

If you come to a place where God is, take heed lest you get burned. God says, "Touch not mine anointed." It is good protection to have the Lord. You can

mock and disbelieve and persecute God's people and think that God is not looking on; but He always has a little rift in the clouds through which He can look and watch His people, and wrapped around the ambassadors of God is Heaven's divine protection.

Not long ago one of our American men was in Spain and was having some trouble. He was arrested and tried by the court-martial of that country and was sentenced to be shot by the soldiers; but he was an American citizen, and happened to be able to get a message to the consul of this country. A trial was asked for and had it been granted, his case would have been deferred until witnesses could be brought; but the Spanish wanted to kill him and get him out of the way. Do you know what was done? His friends wrapped around him the American flag of red, white and blue, and it covered the condemned prisoner. The consul said, "Now shoot him, if you dare," and with that flag around him, no shots were fired by Spain at that time. They knew that the minute one bullet pierced the flag the news would spread and the United States gunboats would be ordered into those waters to throw shot and shell into their country for miles around, to take off the roofs of the houses and possibly kill the king.

When a man has the protection of the United States government he has a protection at which the world does not scoff, and the ambassadors of God Almighty have wrapped about them the protection of the Holy Ghost. The Lord gives His angels charge over them

and the beautiful, invisible flag of Heaven wraps them securely about.

If you touch God's anointed or harm His prophets you will regret it forever. The saints of God have been martyred in years past. Jesus Christ was nailed to the cross, and God Almighty drew a curtain over the scene and would not let His enemies have the sunlight upon that deed. Suddenly the earth quaked, the tombs began to open and men were frightened. Then there was a little time of quiet. The Jewish people did not think it meant much to say, "His blood be on us, and on our children," but a little time rolled on and God Almighty got armies together, and within forty years the battle was on and judgments fell thick and fast. The Roman soldiers crucified Jews in Jerusalem until they could not get lumber on which to nail them, and thus they did until a half million people, according to Josephus, were killed in that frightful carnage.

The Jews killed only one Man, but hundreds and thousands of Jews suffered for it, and are suffering to this day. You cannot harm a man of God without regretting it forever. You would better put your hand into the mouth of a lion than to interfere with God's ambassadors. A man who has His protection has all the protection he needs. If you have God on your side you will have a good time though you are persecuted; but woe to the man who takes the other side.

Herod took off John the Baptist's head; but after that he saw him in the day and saw him in the night. Some one would come down the road and Herod would

say, "Isn't that John?" Jesus came working miracles and Herod said He was John. "Here he is!" Herod would say, and start back affrighted. If you have the Holy Ghost it will make no difference whom you meet; you will be glad to see John or Jesus or any one whom God Almighty sends to meet you.

Stephen's persecutors threw enough rocks at him to put him into Heaven; but when Jesus arose from His seat in Heaven to meet him and welcome him, I think Stephen did not feel like going back to earth again, and when Paul was caught up into Heaven and saw things that were not lawful to utter,—after they had nearly stoned the life out of him,—he was no doubt glad it happened exactly as it did.

What was the burden of the Lord's message to Moses at the burning bush? He said He had seen the Israelites' moaning and groaning and crying and bondage, and He said, "I have surely seen the affliction of my people; * * * for I know their sorrows." Jesus knows all about our struggles. It is not hard for God to answer our prayers. God will help us and take care of us if we will keep in divine order. Would it not be fine at the time when a person needs comfort, to have the Lord stand by him and say, "I know all your sorrows"? It would be comforting to have God say that. It is blessed to know that when we get into trouble God will help us. There are times when it takes the Lord to set things right. He sees tempestuous times on every hand, and then comes to our rescue. He says, "I will bring them to a goodly land;

I will bring them to a land flowing with milk and honey." From the time a man gets converted, God will take care of him if he keeps doing His whole will.

The main thing the "old man" wants is to have an easy time for himself. Moses, I suppose, might have had a fine easy time, but he purposed to see the reward at the end of the race to Heaven. The king of Egypt himself had to listen to Moses. He knew God was with Moses. God talked to Moses, and then Moses talked to the king. Perhaps you, some day, may be upon your face before God, praying and asking Him to help you, and within twenty-four hours, you, one of the least known people in the town, may be before the mayor to answer for what you did and said in obedience to God. You need not be frightened. God is able to give you a mouth and wisdom which all your adversaries will not be able to gainsay or resist.

I have heard the following lessons from the signs which God gave to Moses to show before Pharaoh. He cast down a rod and it became a serpent which every one could see, and that might represent one's outward sins. Moses takes the rod up again and the outward sins are gone; but people will not believe in you even if they do not see outward sins. Then Moses thrusts his hand into his bosom and brings it out covered with leprosy which is a type of inbred sin. Drawing forth his hand he finds the leprosy gone. Get rid of the leprosy (inbred sin) and people will recognize the change in you.

A certain southern preacher used to tell about a lady

who would keep her grace to a certain point, then she would lose her temper. She was advised to say, when tempted by what occurred in her home, "Jesus saves me now." One day her little girl spilled the molasses and she said, "Jesus saves me now," but the accident so confused her that she forgot to put something into the biscuits to make them light. When she sat down with her husband to eat, he picked up a biscuit and said, "I could knock down a yearling heifer with this," and she said, "Jesus saves me now." Her husband asked in astonishment what she was saying, and she replied, "'Jesus saves me now,' I said," and it so put him under conviction that he said, "Pray for me," and he knelt and was converted and arose and ate the biscuit before it was cold.

I read of an eminent theologian who said that we could not have revivals now, that people had changed and did not want real salvation, that they wanted something which would convince the intellect; but we know that under the preaching of Hell-fire men will fall under the convicting power of God as they did in the days of old. God says, "I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage: I am the Lord."

What was the effect of the presentation of God's

message upon Pharaoh. He was hardened. The Word will either harden or soften you. Could not Pharaoh have been saved? "For this cause have I raised thee up, for to shew in thee my power." How did Pharaoh show God's power? He was destroyed because he hardened his heart. God's power was shown when that man who had rebelled against God and whose lips had muttered curses and imprecations against the children of Israel, and especially against Moses, was drowned. Miriam went out with all the women with timbrels and dances and sang, "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." Think of Miriam thanking God for throwing those men into the sea. Do you suppose she was delighted because they were drowned? The subject of her delight was that she knew the will of God was being done and that millions of people were out of bondage. Pharaoh had had his chance of getting saved, for he had been preached to by Miriam's brother. No greater preacher could have preached to him. Pharaoh had had every opportunity of repentance, and when Miriam saw him hurled into the sea, she praised God.

If you are at the left hand at the Judgment and God says, "Depart from me, ye cursed, into everlasting fire," the angels will say, "Amen." God will be glorified in some way. Every one will show God's power in some way: either by getting the baptism with the Holy Ghost or by hardening the heart and being destroyed. The last thing the angels will say when you drop into Hell will be, "Glory to God," because it will

show the glory of God for His enemies to receive justice. God raised up each one of us to glorify Him, and you will show the glory of God by perfect obedience, or you will show it by hardening into stone. God sends the light to you. When the rays of light from the sun fall upon mud, they harden it; but when they fall upon butter, it melts. The same temperature, the same sun, the same day, the same hour—the mud hardens and the butter melts.

When you hear the truth of God and get His light upon your pathway, your nature either melts or hardens. People can sit in the old-line churches and hear the "Gloria Patria" and no one is either hardened or mellowed; but let one of God's Spirit-baptized children shout or jump in the Holy Ghost and some will say, "That person is crazy," while others will get under conviction. Thus are people brought to judgment.

We go to a town and God puts the power on us and we begin to shout and jump, and if there be a little company of people there who really love God, even if they have not had much light, we cannot get rid of them, no matter how we jump and scream. Perhaps they do not understand the demonstration, but they like the preaching. "There is something," they say, "in their preaching that warms my heart, and I am going to the meeting again."

We went to a certain place in Massachusetts where a good old saint lived, and held a meeting in the town. We began to jump and praise the Lord and shout, and some one wanted to arrest us. This woman's son

went home and asked his mother about us. She was a woman of prayer and said, "Give me until tomorrow," and she talked to God and in the morning was ready with her answer. She said, "God showed me it is the midnight cry of the virgins, 'Behold, the bridegroom cometh; go ye out to meet him.' Do not oppose these people." God gives us "letters of introduction" wherever we go.

If you hope to stand on the sea of glass in Heaven you must here mount the billows of temptation and be victorious over all sin. Do not think for a minute if you say "no" to God that you will ever see His glory. Suddenly you will be choking in the flames of damnation. Yes, Pharaoh had opportunity to get saved. Moses was no doubt the greatest preacher of those early days and God sent him to hold a revival of religion before Pharaoh. Pharaoh had Moses to talk to face to face. He rejected the most powerful preacher of his day, and you would say he ought to be damned. Pharaoh did not go to Hell without opportunity to be saved; neither will you. You have had, or are having, your chance to get saved. Some have had their opportunity and it has gone by unimproved. They can teach Latin and Greek in the colleges and they can go to the art institutes, but I am glad I can kneel at the feet of Jesus and break my alabaster box. They can get their three per cent per annum, but I like the smell of precious ointment. They can put their money in the bank; but when the Lord wanted a committee meeting on the top of the Mount of Transfig-

uration, He looked over Heaven and selected Moses and Elijah, and they talked of the crucifixion and the death and the resurrection of the Son of God. Moses was enjoying some of the fruits of his surrender. This was one of the results of his choosing to suffer affliction with the people of God. Thank God! We are enjoying to this day the results of Moses' obedience.

While on earth, Moses often went to the mountain to talk with God and God told him about the tabernacle and just how each part was to be and even how many threads of certain colors he was to use. He told Moses because He knew he would do exactly what He wanted him to do. There was a halo of glory around Moses' head, and one of these days we who are faithful will meet him in Heaven, one who obeyed God. Moses saw what the king wanted and saw what God wanted and did what God told him to do. Instead of the Israelites' being slaves, they were taken out of miserable bondage, their minds were educated in the things of God and they were made an independent people in the land of Canaan. Moses gave them advice and a godly example and led them as far as God would let him take them, and then went into a mountain and God introduced him to the angels. He was a man who had a chance to get a throne and a crown on earth; but he turned his back upon them and was true to God and is today in Heaven, before the throne of God.

ACHAN
THE CONSEQUENCES OF SIN

“Joshua, and all Israel with him, took Achan, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen . . . and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.” Joshua. 7:24-26.

SERMON EIGHT

ACHAN

THE CONSEQUENCES OF SIN

RECORDED in the book of Joshua is the story of a man who was much like many persons of today who have backslidden and yet remain members of the old-line churches. They are causing defeat and everywhere hindering revivals. Many people say that they will never join a holiness church, and will not for any consideration be one of its members. Thank God! we are glad that those who will not cease from sin and take the narrow way are not desiring to join a true holiness church; because if there is anything that hinders revivals, it is a company of "Achans." Their names are on some church roll and they profess to be one with the so-called people of God, but in the majority of cases they have never been saved from their sins, or if they were at one time, it was long ago and they are now backslidden.

The church cannot work well with a sinner on board. A great fish once swallowed a sinner named Jonah; but as soon as it was discovered that Jonah was on board, all the digestive organs of the fish called an official board meeting and refused to digest him. It seems that although the fish had its stomach full,

it could not enjoy the victuals: Jonah had to be thrown out. As soon as a good church swallows a sinner, all of its organs are disarranged, and they begin to work in inverse order to throw the sinner out. But if the different churches over the country, that are so thankful when some certain popular worldlings take communion, knew the facts in the case, they are but taking on board that much carnality, and are thereby increasing their velocity toward Hell. A man who has the devil in his heart is a very bad potion to swallow. Thank God, it is not necessary to have such people in the church.

The aim of God's true preacher is to get people saved and rid of the "old man." If he were to follow the example of the fallen churches in accepting unconverted persons into membership, his company would soon be a backslidden outfit, devoid of holy zeal, power and spiritual activity, and have no place in God's catalogue of the redeemed and no power to win souls. Unless you are measuring up to God's law, you will not be a desirable person to join a true holiness church.

There had been a great battle at Jericho and God had been rewarding faith. He had answered prayer with crumbling walls, tottering towers and falling buildings. He had upset architecture amid smoke and fire and the storm of His wrath. The people of God cheered with loud huzzas to see the way in which God had fulfilled His promises and given such great victory and power over their enemies. Up went the colors of Immanuel and down went the flag of the enemy; walls

crashed and fell on bruised and bleeding sinners, crushing out many a life, and over the awful debris of that ruined city, the praises of the angels, the huzzas of the saints and the screams of victory sounded in one great harmony before God. Thank God for a battle that ends with the seal of victory like that of Jericho! God Almighty looked down upon the scene and was well pleased; and it has pleased Him to bring the old ram's horn blare down to the present time in the shouts of the saints. Thousands of people were killed, no doubt hundreds of buildings were thrown down, and God's side had a victory which every one knew about.

Let us pass on to the record which was made at the next town. It was a little town by the name of Ai. The scouts said to Joshua, "Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few." So about three thousand men went up to Ai. Joshua was expecting the walls to crumble as at Jericho, expecting to see the king slain and expecting the men who were sent up to return to the camp with the spoil of battle; but instead he found his people fleeing down the hill and the people of Ai very likely laughing at them. What was the matter at Ai? Was the enemy so powerful, the king so great and strong? Was the defeat caused because Joshua had sinned? Was it because the leader was not holy? Was it because Israel was unclean? What was the trouble? One man had sinned and thus was caused the defeat of God's people.

What did Joshua do? He fell upon his face and God called to him and asked, "Wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant," and Joshua had to go and dig out the sin.

God did not want leaven around the camp. He had not promised to give victories extraordinary or otherwise where there was covered sin. Where God is, there you will find the clarion note of victory.

God can ferret out sin as well today as He could five or six thousand years ago. When Adam and Eve sinned in the garden they tried to hide from God; but God could see them. Cain thought he could slay Abel and escape punishment, but it was hardly any time before God said, "Where is thy brother?" There is not a man who has committed sin, but that God has said to him, "What is this you have been doing?" You have been trying to make a covering, but God has been after you ever since you committed that sin.

God hates sin and worldliness, especially when found in the church. God wants a church clean and on fire for Him, no matter how small it is. In a clean church a revival will be in progress constantly: sinners will confess their sins, make restitution and get saved, while others will be sanctified. Thank God!

Joshua inquired of the Lord and the Lord told him what the man who had sinned had done. Do not think that the Lord appoints leaders and then leaves them in the dark. Joshua said, "What does this defeat mean?" and when he found what had caused it, he said, "We

will go to work and take care of that." Perhaps a pastor receives a visit from Mrs. Jones, and she says, "Mr. Smith did so-and-so, and should be dealt with." "O," says the pastor, "you must not say anything about that gentleman. He has been a member of the church for twenty years and gives largely to its benevolences; in fact, this carpet we now have was given by him." That preacher is full of the devil. If he had not been without the power of God he would have dug up Mr. Smith. The minute we consent to cover sin or iniquity in ourselves or others, the Spirit of God will depart from our souls. The pastor has the choice of possibly losing the sinner or certainly losing God. Churches will prosper if persons who will not get right will get out; but the church cannot afford to compromise and lose God.

God said, "Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff" (Joshua 7:11). God told Joshua about the sin of Achan and that, too, while the stolen property was still hidden. God knew exactly where it was, although securely hidden. There is not a sinner in the world, though he may belong to a dead church, but that God knows what sin he has committed, how he has concealed it and of all the particulars.

There are people whom God has called to certain fields of usefulness, but they have disobeyed the call, and they imagine God has forgotten all about them.

Achan came out to meeting, but how could he enjoy the meeting when he thought about the wedge and the goodly Babylonish garment that were hidden beneath the tent? What else did he hide? Some shekels of silver. What did he need? Did God say that he needed some kind of soothing syrup? Did God say the cause would be so much stronger if Achan would confess his sin and decide to live right thereafter? What did the Lord say he needed? God's opinion was that he needed to be stoned. God is angry with the sinner every day—with every sinner, whether he belongs to a church or not. Jesus, our Advocate, pleads with the Father that the sinner be given a little more time in which to repent; but presently, if he does not repent, God will, by one stroke, remove him from the face of the earth.

Think of a person's living for forty or fifty years, getting to be gray-haired, and still a cumberer of the earth, chewing tobacco, hanging onto worldliness and stealing from God Almighty. Think of men who retain their sinful habits, women who are unwilling to give up sin and abandon fashionable garb, continuing their rebellion year after year. When a false shepherd and his flock of false professors attempt to hold a revival, these unholy society people "go forward" and receive the usual handshake and are welcomed into membership, if you please, but from that time on the devil assumes more of the management of that church. The power of God is not on the preacher; he does not uncover sin; the "ashes" and "cinders" accumulate; the sinners increase and there is no salvation.

Do you wonder that God gave such an example in the Bible? What did Achan do? He hid a Babylonish garment. Where did he get it? I do not know the person's name from whom he took it, but he stole it and kept it. The garment was Babylonish, and Babylon is a type of the fallen church. Today God may be talking to some one about wearing worldly garments, some one who belongs to an apostate church. At that time God was dealing with a man who had stolen a goodly Babylonish garment. There are young men belonging to the Epworth League and the Christian Endeavor and young men belonging to the Y. M. C. A. who have never had the power of God on them. They go to the meetings, but there is not a spark of fire in their prayers; their testimonies are dry and empty. You ask, "What is the cause?" They have united with some labor union, or put on some ungodly garment of worldliness, and God cannot work through them while they are displeasing Him thus.

What did Achan steal? He stole a wedge of gold. There is not a sinner who has not stolen a wedge of gold. You may say, "I belong to the church," but you have stolen a wedge of gold. There was that friend whom you knew for many years and with whom you attended school; but you were busy with your accounts, and he was busy with his own affairs, and you neglected to speak to him about his soul. You did not feel like it, and now you hear of his death. You had an opportunity of bringing the gospel to him and of bringing him to God. You had an opportunity

of gold which you stole and hid away and let that man go unwarned; and thus you have met people all through your life to whom you might have taken blessings. God is looking for people who will improve their opportunities, but you are letting people slip into Hell. There are people who are screaming and shrieking in Hell because you stole opportunities which the Lord put in your way, and because you neglected to obey God and be true to their souls.

There are people scattered over the country whom God wants saved and in His service. He has told them to present their bodies a living sacrifice, but instead of obeying they met those whom they loved better than God, yoked up with them in unholy alliance and today are miserable, disappointed people. You do not think God Almighty can keep up to you, but as certainly as you are away from Jesus, God has you on His list of unsaved people. You have stolen yourself from Him and are accursed in His sight, and you are having part in sending the world to damnation. But thank God! He still sits on the throne and you can appeal unto Him at once for salvation.

Why do so many churches have darkened windows, and why are their doors open on Thursday nights for entertainments? One of the reasons is because salvation is at such low ebb. The Y. M. C. A. of the land makes much of water instead of fire, and has swimming tanks instead of revival meetings. The enemy has captured that association, put out its fire, and instead of its young men being saved and sanc-

tified, they are, in too many cases, smoking cigarettes and cursing and playing pool and billiards. They are full of wickedness and are on their way to destruction. Very little vital religion can be found on the earth today.

A brother who was a professed Christian had a locker in the Y. M. C. A. of Chicago. At about a quarter of twelve o'clock each day he would go into the gymnasium and run a mile. He told me that if I did not join the association and start running and jumping and kicking I would lose my health. But God had given me salvation and I told the Lord that I would not go to the Y. M. C. A., that I would not run on its tracks or jump in its games or have anything to do with its basket ball, but if He would help me, I would be at the revival meeting every night and take my part. The Lord put the demonstration of the Holy Ghost upon me and I soon saw that the run and jump were part of God's Holy Ghost program. I told the Y. M. C. A. superintendent that I would not go to any place in which I could not pray, and I would not want to pray in a place where I could not jump. The great trouble with the Y. M. C. A. is that it has lost its salvation while it has kept its gymnasium.

Jack London, the great socialist, said that ours is the kind of religion he should want if he had any, because it combines athletics and salvation, and he judged by our faces that we are the happiest people in the world. He thought the three—athletics, salvation and happiness—a good combination.

I have seen a policeman stationed at the Y. M. C. A. gymnasium to maintain order and to keep the young men from fighting with each other. If a person accidentally bumps into another when they are playing, the one whose head gets bumped says something, then the other one says something back which would not look well in print, and then the one with the bumped head comes back at him, when in comes the policeman and stops them, so that they can keep "saved and sanctified."

Thank God that in the meetings which I attend, if you are a child of God, you can run, jump and keep the power of God, and if some one does bump against you, all he gets is a "hallelujah!" There are Y. M. C. A.'s from one end of the country to the other and cross the ocean and you can find them in the old country, but their fires have gone out and souls are not getting saved. They have nothing but fine club houses where people can play games, read secular papers and have a big time; or where they can listen once in a while to some dry Bible reading, but never see a revival.

God said to Joshua, "We need, not one man more, but one man less"; and what the so-called churches which are full of backsliders need, is not one hundred members more, but about two hundred members less. What the modern church of Christendom needs is a great back door revival, and to lock the front door while the revival is going on. Get the number down to two or three, or one or two who have salvation; for Jesus says, "Where two or three are gathered together in my name, there am I in the midst of them."

How are you going to do? Are you going to hide your stolen property, as did Achan, and grieve God and say, "I will have this when every one else's money is gone"? You think it is so nice to have a little something laid by, a life insurance policy when husband is gone and cannot bring in any more money; but when you depend on such things God is not pleased.

What did the members of Joshua's church do? Did Joshua sit still and say, "Yes, Achan, I am so glad you are here, and how is young Achan and Mary Achan? I am so glad to see you"? No, it was not that way. God would have Achan punished, and the Israelites had to stone even the cow that Achan milked. The Bible says that much. Joshua took the oxen and sheep and the sons and daughters and the tent and the whole outfit and stoned them, because Achan thought he was a little smarter than God's people and knew better how to do. The Lord had a rock pile raised over them, so that any one who should pass that place would be reminded of the Babylonish garment and the wedge of gold which Achan had stolen. God save us from avarice!

Achan confessed, and God said that he must die, and they gathered their marksmen to hurl rock after rock against his defenseless body and upon his family and upon his property, until God had stamped that sin out of the sight of the people.

The next day there was a different report in the camp, at Ai and wherever the news was heard. God's power had come upon the Israelites again.

Brother, no one can force you to pay what you owe for box-car rides; young men, you may think you do not need to make restitution; young girls, you may think you do not need to confess your sins; but you will each have to give an account when God opens His books to read your records at the Judgment bar. God Almighty will, one of these mornings, bring you up before an assembled universe, and justice will start in hurling rocks of vengeance upon you, and as the missiles break upon your sinful head, you will go crashing down the abyss of eternity into outer darkness, and the angels will say "Amen."

Keep the Babylonish garment, keep it; keep your shekels. God will root out the Achans and bury them with their shekels underneath a rock pile. You who are not improving your opportunities for saving people will see the work of God go on, but you will get your punishment for neglected opportunities. If God had from that time on taken the same method to punish people, He would now have a range of Rocky Mountains from this country to Palestine and back again, several times over. You are allowing people to go on down to Hell unwarned; but some one of these days or nights you will go down with them. Think not that because God's judgment has not come yet, it will never overtake you. Judgment against an evil work is no less certain because it is not executed speedily. God will not acquit the wicked. You may shun to preach the whole truth and refuse to become foreign missionaries, but know this, that for all your sins God will bring you into judgment.

ABRAHAM
FATHER OF THE FAITHFUL

“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God.” Heb. 11: 8-10.

SERMON NINE

ABRAHAM

FATHER OF THE FAITHFUL

BY READING the entire twelfth chapter of Genesis, a great deal can be learned about Abraham, the Father of the Faithful. The true sons and daughters of Abraham, the true children of faith, will one of these days be gathered from the east and the west and invited to sit down with him in the kingdom.

The Christian life is a life of faith. Abraham was called to step out and live by faith. How easy it would have been for him had he stayed at home! If Christians continue to walk with God, He will see to it that many of them get up and out of their home country. In some instances people have had to get out of the country or life in which they lived, before they could even start to walk with God.

God's first instruction to Abraham to which our attention is attracted was, "Get thee out of thy country." He told him to leave his country and said He would lead him to another of which He would tell him. That is the way God does with His people. You may have noticed the instruction on a bottle of medicine, "Shake well before using." The idea of the doctor was, no doubt, to get all the ingredients shaken and

mixed so that they would work together. There is no monotony about a Christian's life. It is well shaken. One of the first things God did with Abraham was to give him a good shaking. God will shake you and the devil will too, and between the two you are going to have a great time. "Up and get out" was the order.

There is a story in some book (I do not know how true it is) which tells that Abraham's father, Terah, was a manufacturer of heathen idols. He made them of wood and stone—whatever he thought would sell well. Abraham, according to the story, worked in the factory. His father went away one day, and Abraham went down with a big club and broke all the idols, except one big one, and then put the club with which he had broken the others into the hand of that one. When Terah came back he said to Abraham, "What did you mean by breaking all these idols?" and Abraham pointed to the club in the big idol's hand and to the big idol and said, "Blame it onto him." But the father said, "You know I am not so foolish as to believe that." Then Abraham said, "If that idol has not the power to knock all the other idols down, he has not the power to forgive sins." And so when God said to Abraham, "Get up and get out," he had sense enough to obey.

It is hard to get God's people to give up their salvation, and one of the most damaging things that remains for the devil to do is to make other people tell a whole lot of lies about them and to so keep up the reproach that hungry souls will be kept away from the

land of Canaan where there are olives and pomegranates and grapes and the wine of the kingdom to drink. God's people are the happiest in the world. They are enjoying the land of Canaan. Thank God!

"Abraham, get out of the country." What does it mean for a married woman to get salvation? It means that if her husband says, "If you go to the altar and get saved, do not dare come home again," she will go to the altar, get converted and go back home regardless of the consequences. When you get salvation, you get out of the old life and into the new; you leave the old life of wickedness and get into a life of freedom from sin. The trip is more than ten thousand miles, and a greater gap is made between you and your husband than would be made by your going to India. You may sit in one chair and he in a chair right beside you, but in five minutes after you get salvation there will be a mighty gulf between you and him.

"Get out of the country." Perhaps you are a clerk and some customer comes in and says, "What kind of goods are all of these?" and you say, "They are good, all wool, a yard wide and fast colors." You know they are not, but to keep your position you must look wise and sell the goods. Even after you have lied like that in your work, you go over to the little synagogue and sing:

"Praise God from whom all blessings flow," etc., and the result of the lie and the hypocritical profession will be damnation for you, unless you repent. When you have salvation, if the colors are not fast, you

will say that they are not, though you lose your position the next moment.

Maybe you are a stenographer, and when your employer dictates something that is not true, if you are a Christian, you will say, "I cannot write that; it is not true." Perhaps he will say, "You write that or leave this office." Why does this happen? Because you got out of the old country.

There are many people who do not like to get out of the old country, or, if they get out, they want to take all the things of the old life with them. They want to have that nice home and easy way; they want money and fine things; they want to carry them to Heaven with them. But I believe that when Abraham got up and went out, he did not carry any idols with him; and he is a bright person who does not hang around the edges of a good experience and wonder how much he can save himself and still be on the victory side. We ought not to start out in the Christian race thinking how much we can keep, but how much we can give to God. The only way to keep victory is to launch out into the deep water and out upon God's mighty promises. Look at the old prophets' lives and see if you can find one who ever gave all to God and that then God failed to stand by him, live or die, survive or perish.

It is a wonderful thing to have faith in God. Yet some one asks, "How much can I hold back, so that in case something happens, I shall still have a little to fall back upon? How much can I save and leave on deposit with a certificate at four per cent? How much

can I save myself?" Jesus said, "Whosoever will save his life shall lose it."

Thank God for a few who can testify that they have no intention of going back. They have nothing to go back to because everything has been given to God. All through the Bible, God points people to two works of grace, and from one end of the country to the other people are seeking the second blessing, but few there be that find what they seek. They fail because they reserve something, because they withhold some part of the price.

Notice Abraham's inheritance. He left the old home and began to walk with God with the determination of one who felt he could not afford to make any blunders. He kept the track, thank God, and God afterward showed him the whole country of Palestine as his inheritance and said, "If you want to see the book of your posterity, look up at the stars. There is the number of your seed." In other words, Abraham owned everything beneath his feet and everything above him. Brethren, the Bible says, "Blessed are the meek: for they shall inherit the earth." Just give us a few years, and you will see us sitting with Jesus on His throne having a good time and helping to rule the world. That is what the Bible says. If Abraham had turned back, he might have had the good will of his country, and so might God's people of today; but thank God we do not desire to turn back.

I was holding meetings some years ago in S——. I had tickets printed which said, "I am helping the re-

vival at the — church; are you?" And each of those fashionable church members went down town with one of those tickets pinned on his coat, advertising the meeting. It cost money to advertise in that manner; but when you get sanctified, the Lord gives you enough salvation so that all you need to do for advertisement is to hold a meeting and soon out will come the people to hear this wonderful gospel. They will listen a little while, when some will begin to wipe their eyes, and some of them will get saved and start on their way to Heaven.

A building association promises that if you invest your money with it, in a few years you will get your money back with interest; but the Bible says that if you give up one house, the Lord will give you one hundred houses. I never saw a society or an association like that. The Bible also says, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, * * * and in the world to come eternal life," —eternal life and a mansion in Heaven where there is no more of serving a notice on one to come around on the first day of the month and pay his rent. There is nothing like that where we are going.

"Get up and get out." Abraham knew how to trust God. Why, the minute a child of God kneels down, his knees seem to touch a hidden spring. All he has to do is to turn on the faucets and down will come the showers of blessing. Some of you are trying to im-

prove on God's way, and you get the worst of it. Abraham said, "I am willing to leave every one," and he shook hands with his friends and started out, and God sent the angels ahead to measure the ground for him.

The next great event in Abraham's life was his choice. Abraham had a business partner, and they became so rich that by and by the herdsmen were quarreling over the property. A lamb would be born and both wanted it. There was the poor, little, woolly thing, and it could not say whose it was. So Abraham told Lot to take his choice of the land for his future home. It is a hard thing for the natural man to see another get the best of things; but Abraham was trusting God. Lot went out and viewed the beautiful plain and the valuable property toward Sodom and Gomorrah, the cities of the plain, and said, "That is the country for me to go to," but Abraham said, "I believe I will stay in Canaan." So Lot started for the East and dwelt in the cities of the plain and pitched his tent toward Sodom.

Look for a moment at Lot's chosen country. Lot made friends with the people and was prosperous in business and seemed to enjoy life very well, but the Bible says that the vale of Sodom (Siddim) was full of slimepits, and that is true of a man's business environment: it is full of slimepits. He does not journey far without finding a slimepit. He wishes to do a certain way, and in order to do so he has to compromise with politicians. A business man finds that if he carries on his business in an upright manner it will cost

him a lot of money, but that if he will go about it in another and questionable manner, it will cost him only about one-tenth as much. If he owns a big block of buildings, and the taxes are very high, he finds that he can slip around and do a certain wrong way and it will cost him only forty per cent as much. The Bible is true. The vale of Sodom was full of slimepits, and the average business man is full of slimy ways. Lot was prospering in his new country, but by and by, up came five worldly kings who captured him and his family and possessions and took them away.

Here old Abraham comes upon the scene again. He is acquainted with God, and he prays God to help Lot. Abraham called in his trained servants and away they went in pursuit. Some one might have said, "Hy, Abraham, what are you doing with all that crowd?" and the answer would have been, "I must go and get Lot. He is in trouble."

"Well, what are you doing with all those weapons of battle?"

"I have to help Lot; he is in trouble."

A person might have looked at the faces of those determined, faithful men and said, "What are you going to do?" and he would have received the answer, "We will follow Abraham and do what he says." Presently Abraham came upon the company of kings. Suddenly when one of the old kings leaped up, Abraham advanced and cut his head off, and Abraham's men helped to kill that company of kings. When they came to Lot, one of them took a knife and cut the rope that

bound him, and Lot gave a few jumps, and, to make a long story short, it was a complete defeat for the other side. Though it left Abraham bloody and tired, he gathered in all the spoil, the gold and garments and different things.

Perhaps the devil told him at every step of the way, until he met Melchizedek, "You ought not to be such a cruel man. You are a backslider. You ought not to indulge in anything like that." "Well," Abraham said, "I am trusting the Lord," and looking down the road he saw Melchizedek. Abraham looked in perfect astonishment, for the priest had the Lord's Supper spread out there, waiting for him. Melchizedek had Abraham and his company sit on the ground, saying to them, "I am Melchizedek, the priest of the most high God," and he told Abraham that God was pleased with him. He gave him the sacrament of the Lord's Supper, and there Abraham, with blood all over him, partook of the bread and wine. Then he took the sacks and counted out one-tenth of the spoil and handed the priest so much gold that he could hardly carry it. Perhaps Abraham said to himself, "The devil told me I was an old backslider, but the priest told me that my name is written in Heaven and that God Almighty is going to fulfill His promise to me."

The Quakers, thinking it was wrong to swear to anything, allowed their people to make an affirmation instead of taking an oath in the courts of the world; but when God wanted to make an oath to Abraham, He knew of no greater to swear by, so He swore by Him-

self. God knew Abraham would have to pass through a great many dangers and meet the enemies that dwelt throughout the land of Palestine, but He swore that if Abraham would be true, He would deliver him out of the hands of all his enemies, bring him into an experience of holiness, keep him all the days of his life and, taking him up to the river of death, destroy his last enemy and take him into Heaven. God swore to it and He did not fail.

Abraham was a rugged man. He dealt severely with sin. "Well," you say, "I think when one gets saved and sanctified he will be so sweet." Yes, he will love righteousness and hate iniquity. If you get salvation you will not have your easy time in this life. Melchizedek was first king of righteousness, then, king of peace. God's people today are first, kings of righteousness and then, kings of peace. If you surrender to God you will find that you will have but few peaceful moments as far as your dealings with the ungodly in this world are concerned. Your wife or husband or parents will perhaps turn against you, or your children will call you crazy, but there is a blessing which goes along with all their manifestations of enmity and reproach which more than makes up for the loss of friends and for everything a person may suffer for Jesus' sake. I believe that when we look at that white-robed throng in Heaven and see some who came there through our instrumentality, it will make us glad through all eternity.

It is possible to win souls for Jesus. God can take a giddy society girl and so save her and sanctify

her that she will pull people out of the fire here and there and everywhere. God is able to take your wealth, your property and jewelry and convert them into members of the white-robed throng over yonder.

Abraham walked in the light and God led him into Canaan. God swore that He would deliver that godly man from all his enemies and He did. Who is your enemy? The Bible says the carnal mind is enmity against God, and while people say that one can never be delivered from it, the Scriptures teach that God will deliver you from that enemy. Yes, the Lord God can free you from the carnal mind. Thank God, we can be delivered from sinful lives and a guilty conscience and, better still, we can have the carnal mind, that enemy of God, which is born in every one, utterly destroyed.

Thank God, we can get the experience of sanctification, for the Bible says, "This is the will of God, even your sanctification." That is something over which to rejoice. If we did not know anything about it except that Abraham got it, we would thank God for him. Enoch walked with God, and his walk was so perfect that he walked right into Heaven. Thank God for what He did for those men, but Paul looked people right in the face and said, "This is the will of God, even *your* sanctification." It is the will of God. God Almighty gave the experience of holiness to Abraham and Enoch and He says that He is no respecter of persons. He says that if we ask anything according to His will, He will do it and that means, if I will ask God to sanctify me, He will do it.

I used to go to the Methodist altar and would think that I got this second blessing and would write in my Bible the time when I received it, to be sure to remember just when it was. Brethren, it is not necessary to write the date down in your Bible, because the Lord says He will put the sanctification right in your heart and then you will not forget it. He will brand you the same as a farmer brands his cattle. A farmer takes the animal, throws him, ties his feet together and burns the initials right into him. That animal will not forget it, and it will not wash off. That is the way God put the blessing of sanctification into my heart; but He had to throw me and tie my front and hind feet, as it were, and put the hot iron on to burn the mark in. It was several years ago, on the twenty-eighth of November, that Jesus did it, and it has stayed there until this very hour. I have not yet had to go to Him and ask Him to do it over again. Before I was sanctified I used to give the Lord five per cent of my income and then ten per cent and then fifty per cent, but before I could get sanctified I put everything on the altar, and the Bible says in Exodus, that whatsoever touches the altar is holy. Be sure that you put everything on the altar before you profess to have this experience.

Our Altar is Jesus, and we have to come to Him with everything. With one person, to put one thing on the altar may be the most difficult, while with another person a different thing may be the most difficult. No doubt the dearest thing in Abraham's life was

that boy Isaac. Abraham did not care about the camels, the sheep or the land, but O, how he loved that boy! He was the son of promise. It had taken Abraham until he was one hundred years old to pray him in, and I suppose that absolutely the hardest thing in the world for him to do was to give up that boy.

God spoke to Abraham and said, "Take now thy son, thine only son Isaac, whom thou lovest." Abraham took him and put him on the altar. At the altar is where some people get a vague and indefinite experience. They are counting how many things they think necessary to give to the Lord, instead of giving everything and not trying to withhold even a little.

It is hard for some people to give up the pleasures of the world. We often hear people say that they do not think it is wrong to dance. Those people are not within ten thousand miles of conversion. The question of loving this world is settled while a person is under conviction. When a person becomes converted he will lay aside all of the things of this world, because the Bible says that then "old things are passed away; behold, all things are become new." All those old sins and habits are washed away, and there is no more chewing, smoking, or dancing. If we meet a man who has a good, hot experience of justification we can tell that man that it is God's will to sanctify him, and he will be glad to hear the message and will walk in the light. Every true child of God longs to be sanctified. The chief enemy of man on his way to Heaven is the devil, but, brethren, the Bible says that we shall

be saved from our enemies. God promised that to Abraham, and if we are children of faith the same promises are ours.

The last enemy which shall be destroyed is death, and God swore that we should be delivered from death. You say, "Well, so you say you are never going to die?" No, I did not say that. To illustrate: The only reason I do not want to raise bees, is because they sting. I have had thirty-two of them put their stingers into me and it did not make me feel good, but if you will pull out their stingers I will let them crawl all over me and I will not be afraid of them. Now, the sting of death is sin, and Jesus Christ came down and took sin out of us, and for us death has been robbed of its "stinger" and we can let death crawl down our backbone and send cold chills all over us, but we are not afraid of it because Jesus pulled its "stinger" out. He has delivered us out of the hands of that enemy.

I have been near when some saint has felt Death take him by the hand, but he was not afraid. I saw my old father when Death walked into his room, and he looked him in the two eyes and shouted, "Hallelujah!" And I was there when Death walked into my mother's room, and she raised her eyes and began to sing:

"Jesus, keep me near the cross,
There's a precious fountain."

One of these days, according to the Bible, Jesus Christ is coming to take Hell and Death and cast them into the Lake of Fire.

Thank God, He never let Abraham come up to a battle but that He delivered him. Paul says in Hebrews that Abraham believed God and walked out by faith and left everything. When he walked out, possibly all that he had was a suit of clothes, but O could you see him now as he sits up there where they call him "Father Abraham"! Paul says, "They which are of faith, the same are the children of Abraham." There is no one who has left parents or brothers or sisters, but he shall receive an hundredfold. You are not to leave your family in the sense of deserting them, but when your kinsfolk try to come in between you and your duty to God, if you love God with all your heart, you will choose to obey Him no matter what the consequences may be, rather than to please them. You may stay with your family and still have left them in the Bible sense.

God's people are a peculiar people, and they are also a very interesting people. We find some of them described in the eleventh chapter of Hebrews. They were hungry, thirsty and thrust out, but finally they got through with that department and went to a place where they do not get hungry any more. I would rather be hungry in this world than in the next; I would rather have fastings here than have an unsatisfied soul throughout eternity; I would rather have it the way it is now and Heaven by and by than to have an easy time here and spend eternity in Hell. Most people do not like fasting, they do not like praying, they do not like fighting for God, they do not like war with the

enemies of God; they want what good things they can have in this world. But the "friendship of the world is enmity with God," and they are going to lose their souls for not being on God's side.

What do we get when we come to God to get saved? We get peace with God. He does not give peace with ungodly relations, He does not give peace with this world's politics, but the kind which He does give endures forever. God puts a spirit of heroism into a man who is converted and sanctified. He puts a warrior spirit into a man who is right in His sight. A man has war on his hands from the time he becomes converted until he leaps into Heaven having conquered all his enemies. May God keep us from getting to a place where we shall have the friendship of this world. The great bulk of nominal Christians have made peace with this world, and they have lost the peace of God.

A gentleman called one day at the Fountain Spring House and wanted to see the president of the university. He said, "I am a Rabbi from Indiana." He told us he lectured for colleges and that he had lectured in Waukesha. He said, "I frequently fill Protestant pulpits. I invite their preachers into my pulpit, and they invite me into theirs." I told him that I should think he would have a clash when he told them that Jesus is not divine. "O," he said, "I do not tell them that. I have sense enough to leave out entirely those subjects about which we disagree." He said, naming a city in Indiana, "I have been president of the preachers' meeting there for many years." I listened ten or fifteen

minutes while he told me about Moses and David and different ones. He was working his way up to ask to deliver a course of lectures before our school—our theological students.

Then we came to a discussion about the blood of Jesus. I said, "I have seen people get down, Brother, and within five minutes the blood of Jesus has made them all over new." "Well," he said, "I am glad to hear about that." We talked on for quite a while. I said, "Do you not believe that a man who sins against God will be damned in an eternal Hell?" "O no," he answered. I said, "Then you are not a Jew; for the Bible of the Jews says, 'The wicked shall be turned into hell, and all the nations that forget God.'" In fact, about everything I said to him was out of the Old Testament. He went on to discuss the subject of salvation and inquired, "What do you believe about a drunkard?" I replied, "I believe a man can actually come to Jesus, and though his sins be like scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." But he did not agree with me.

When about to leave, he seemed not to feel friendly toward me, and I said, "I hope you will come back, and I pray God that you will go to your knees and become converted; for if you ever become converted it will be fine, and you can then go to Heaven." Then he left; but a strong scent of tobacco lingered in the room in which he had sat. That Rabbi does not believe in the Old Testament. Thank God that we like to declare the whole gospel.

The Presbyterians preach, "Once in grace, always in grace." Some are drinking wines famous in this world and are attending worldly banquets. That kind of people do not go to Heaven. They will surely be damned; God will not have them in Heaven. The people who get there and sit down with Abraham, Isaac and Jacob will be those who have had their hard times in this country.

How about the Apostle Paul? Had he not merit enough to interest the combined intellects of his day? How did he approve himself as a minister? It was "in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; * * * by the Holy Ghost, by love unfeigned, * * * by the armour of righteousness on the right hand and on the left." That was the record he gave for his credentials as a minister of God. It was nothing for Paul to fast so often that people might have thought he would certainly starve. But he said he could do all things through Christ.

Perhaps the time when Paul was stoned was right after he had stood up to preach. He had preached but a few sentences, when he was lying senseless under a rock pile, and the only reason he was then left alone was because they thought that he was dead. His persecutors said, "Thank God, we have killed that heretic and have put him out of the way"; but about that time God caught him up to Heaven and introduced him to Abraham and Noah. Perhaps after a while Paul said, "Excuse me now, I want to go down and finish my work,"

and he returned, and saying "good-by" to his friends, went on his way to the next town.

I pray that God may never let us be free from tribulation until we walk the gold-paved streets of Heaven, for the Bible says that it is through much tribulation that we are to enter Heaven.

You talk to one of these men who uses a hook for an arm. He used to carry the flag and he knows the old-time battle songs. He learned them by singing them on the banks of the rivers of the South. These old soldiers say that from the time when they entered the war, until they had victory, the music they listened to most of the time was that of the shot and shell. They saved their country, and it is no wonder they hold their convocations and get battle flags and rejoice and have a big time. But that is nothing compared to the joy which a man who suffers with Jesus will feel when he gets to Heaven. "If we suffer, we shall also reign with him." Up there we shall be singing in the choir, praising God and singing the song of Moses and the Lamb, and if we should look back, the times when we fasted and went through tribulation will hardly be worth speaking of, compared with the glory of the riches that will surround us.

Paul caught a glimpse inside the door of Heaven and looking back at his afflictions he said, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which

are seen are temporal; but the things which are not seen are eternal."

During the time of the war, there were, in this country, people who did not take sides. When the crowd on the right side was victorious, they favored them, but when the battle seemed to go against them, they spoke against them and said, "I told you so. They had no right to plunge this country into war and depopulate the cities and burn the buildings and waste the country's money."

Many people today are talking in a similar manner in regard to the holy war. They are trying to pass as Christians with this one and with the other; but all who do not take God's side in the war with Satan are going to Hell. The gospel where preached and practiced, will make a division, will set father against daughter and mother against son and father-in-law against daughter-in-law. "A man's foes shall be they of his own household." No one can be a Christian who will not forsake houses and lands and all for Jesus' sake. But the Bible teaches that those who do so shall receive an hundredfold in this present time, with persecutions. In other words, when you become converted, you will have war in your home until you pray the devil out and get your relatives saved. That is what it means to forsake your relatives—to be so on fire for the Lord that whether they oppose you or not, you will be true to God.

When you are converted and stay in a home with unconverted kinsfolk, then is the time that you will

have great opposition. They will say to you, "Why is it that you do not play the music that you used to play?" If you are saved, you will not play schottishes and dances any more. You cannot play for balls and dances, although those who paid for your musical education may be much disappointed. Salvation takes the love for the old ways out.

You may be teaching in a public school, but the Holy Ghost says to you, "I have a few millions of people on the other side of the ocean upon whom I am looking every day, and I want you to go into Arabia and teach those people about Jesus. Souls there are perishing for want of the light, and you can take the light to them." God will select for this work some of you who are useful in this country; He is not going to take those who are not successful here. The Lord often takes the best paid people in the city, sanctifies them and sends them to the foreign field and helps them to fight the battles there for Jesus.

I remember a few boys at school who thought that boy was very foolish who spent much time on his lessons, but when it came to the time of graduation, those few extra hours of study which we had put in while the others were out playing ball helped us in our examination. You may think you can get to Heaven in the way your mother and your grandmother did, but you are not going the way they did. Your grandfather did not go to Heaven pushing a billiard cue around, and your mother did not go there playing cards. You remember that your mother, if she was a real Christian,

would spend hours every day praying in her closet. But you waste your time in pleasures and society instead of spending it in prayer, and you will find, when the final examination comes, that hours of prayer were what you needed.

When you look into the jaws of Death and realize that you are facing eternity you will wish that the wasted years could be recalled and that you had another chance to prepare to meet Christ. Those who have made their peace with Him and have become His children can look forward to death without fear, for they know that after death comes Heaven where they will be introduced to the Father of the Faithful in that land where they have "a building of God, an house not made with hands, eternal in the heavens."

RAHAB
THE SANCTIFIED HOTEL KEEPER

"And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there. . . . And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. . . . Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token. . . . And the men said unto her, We will be blameless of this thine oath which thou hast made us swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household home unto thee. . . . And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window." Josh. 2:1-21.

SERMON TEN

RAHAB

THE SANCTIFIED HOTEL KEEPER

PERHAPS people who attend church regularly have heard the story of Rahab a score or more of times. The children of Israel had been in sore bondage in Egypt. Their cries and prayers for help had ascended to God for hundreds of years, and God sent deliverance in answer to their prayers. After the weary years of toil and irksome bondage, God one night sent the death angel over Egypt and over all the land of Goshen, and in every house where the blood had not been sprinkled upon the doorposts and upon the lintel, the firstborn was slain. That same night the Israelites were in their homes with their loins girt about, staff in hand and shoes on their feet, and when Moses gave the command, out they stepped and the shackles of slavery fell from them. Away they went down the road with pockets and hands full of silver and gold jewelry which they had gotten from the Egyptians, for the Lord had blessed the Hebrews and given them favor in the sight of the Egyptians. The Israelites came to the Red Sea and saw it divide and they went over dryshod. I do not blame Miriam for jumping, and I am positive that if you had been an Israelite and had

seen the sea divide you too would have jumped and praised the Lord for deliverance.

The children of Israel continued their journey toward Canaan, the land promised them by God, and just before they reached its borders, Moses sent twelve men over to view it. One of the twelve spies was named Joshua and another Caleb. One man was chosen from each tribe, and perhaps one was a doctor, one a judge, one a famous man and another a politician. I cannot tell you all the names and professions of those great men, but what was the report they brought? The judge said that it could not be that God would give the Israelites the Canaan experience in this life; the famous man said that no Israelite could live in the land of Canaan, etc. That is what famous preachers are saying all over the country today. You ask your pastor whether he thinks you can be sanctified wholly, and his answer will be similar to the report given by the ten evil spies.

I heard an incident related about some dogs that were behind bars. A man came along with a basin of food, and these dogs tried to put their heads between the bars to get the food, but they could not get through because their heads were too large. But one little dog with a very narrow head walked right through the bars and ate all the dinner. The great and mighty and the judges and doctors and the people with large heads say you cannot get sanctified, but if you will, you can walk right through and help yourselves to pomegranates, olives, grapes, old corn and

everything that grows in Canaan. You inquire of the bishops who have been in the pulpit scores of years, whether one can get sanctified or not and they say, "O no! you cannot get sanctified in this life." But in spite of their report, I notice some are able to get through and possess the land.

Canaan is a goodly land that flows with milk and honey. You may not know exactly how a land could flow with milk, but this land was flowing with milk and honey, the Bible says, and I suppose that means that good blooded cows were there which ate so much rich clover that they could not wait until milking time and the bees filled the hollow trees with honey, until it dripped onto the ground, and thus the land actually flowed with the dripping milk and honey. That is the way the Lord is pleased to keep us supplied spiritually. That is the way He would like to feed every one. He does not want you, His child, to have a meager experience; but He wants you to have rivers of milk and plenty of honey and old corn and olives and good Canaan diet.

God does not invite you to a meeting and set out a little, scanty program. He wants to give you a revival. In the backslidden church the preacher takes a great deal of time making the announcements. He has to tell about the Ladies' Aid Society and the Foreign Missionary Society, the Young Men's League and the donkey party or other entertainment, and when it is nearly time to close he throws his congregation a little hay-and-fodder sermon and asks them to please "clean

that up," and away they go, still unsatisfied; but the Lord Jesus never sends people away hungry. Heaven is not impoverished; God is not scattering husks for people to eat. He does not want men to preach about the Milky Way instead of feeding the people good, spiritual food. He wants them to stop preaching about the Milky Way and preach about the milky land.

Caleb and Joshua, the two faithful spies, came back with a sample bunch of grapes, and I imagine I can see them as they preached to the people and pointed to those grapes. The judges and doctors and back-slidden preachers said, "Yes, but we saw great giants there, and we cannot take the land"; but Joshua, instead of arguing, would shake the grapes and say, "Look at that!" He was not afraid of giants, for he believed theirs was a great God. There are no giants in this land of Canaan that will hurt you if you obey God and keep the victory. Ten spies were frightened.

"We are not able to possess the land," they said; "look at the giants."

"O," said Joshua, "look at God!"

"We are not able to possess the land," they insisted.

"Our God is able," said Caleb.

The foregoing gives some idea of the work done by the first spies sent to view the land of Canaan. Ten brought an evil report and two were faithful.

In time Joshua wished to send spies to search out the country and again view the land. He did not want as large an official board as Moses selected. He had learned a lesson and knew that two good men would

do to send to Jericho. The old janglers and the cowards and all those who said they had to sin every day had been shaken off, as a snake shakes off its last year's skin, and their bones were left to bleach in the wilderness. Instead of sending twelve men, Joshua sent two good men to Jericho.

There are a few people who are tired of hearing that a man cannot be delivered from sin in this life. They want deliverance, and long to get into the promised land. This experience is for every one. God will give you a holy heart and experience such as the early Methodists had and such as the Quakers enjoyed when they had the power of God resting upon their souls. Glory to God! He does not want you to be impoverished in your souls. He says, "Blessed are the poor in spirit," and another verse says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled," and when you are filled with the Holy Ghost you are not hungry and poor in your souls. You do not need to live and die in the wilderness. You do not need to walk day after day through burning sands. Bless God! Obey Him and He will give you victory and bring you into the land of Canaan and there shall no enemy be able to stand before you all the days of your life. Hallelujah!

The two spies went to Jericho and found that the inhabitants of the land did not like them. They found a hotel which was kept by a lady whose name was Rahab. The devil hated her, but notwithstanding the fact that she had a bad name, she was the best woman

in Jericho, and her name is now in the eleventh chapter of Hebrews.

Looking up the records of the hotels of those early days, we learn that the inns were not usually run on the strictest lines of morality, and on this account there came to be some reproach on the hotel business in general. Rahab kept a hotel in Jericho, and if you will refer to the commentaries, you will find that some of them agree that Rahab, the harlot, simply means Rahab, the innkeeper. Instead of running her hotel as other people conducted theirs, we believe that Rahab was a wise and prudent woman who proved to be the only one in town who had enough spiritual discernment to make peace with Joshua's ambassadors and show them kindness.

Rahab had heard something of the miracle at the Red Sea and of the true God, and it did not take her very long to find that those men had an experience that made them different from other guests who stopped at her hotel. She said "Good morning" and after she heard the spies say "Glory to God!" a few times, she began to ask them about the Red Sea and the kings of the Amorites that they had destroyed.

The spies inquired about the people of Jericho and told her that it was not a safe place in which to live and that not many in that ungodly city would be saved. She began to think something might happen to the spies; but she was not going to lose her chance of learning about the Red Sea. I imagine the conversation was interesting as they told how the waters of the sea

parted and the whole company of Israelites went through dry-shod with Moses, and how Miriam led out all the women with timbrels and with dances. We suppose if Rahab asked about Moses and whether the whole crowd was coming into Canaan, they said: "Moses died and the devil tried to get his body, but the Lord took him to Heaven and buried his body and they are hunting for him yet; but he has gone to his reward. Before he left he appointed as leader a man named Joshua and he is coming over Jordan and will destroy this place and every one in Jericho will perish."

"What!" said Rahab, "Do you mean to say that Jericho is going to be destroyed and all of its inhabitants will die?"

"Yes," they explained, "that is exactly the way it will be."

"Why," she said, "how about me?"

Then they told her how she could escape the destruction that was coming upon the ungodly of the town. She was to bind in the window of her hotel a scarlet cord that they might see it when Joshua and his army arrived. The covenant also included all whom she could bring into the house with her.

"How can my relatives be saved?" she asked.

"Be found behind the scarlet line," they replied. "Joshua will soon be here, and if you keep this covenant and do what we say, we pledge our lives for yours that you will be saved."

When the deputies from Jericho came to find the spies, Rahab gave them the freedom of the hotel and

they hunted around and finally went up to the roof and searched, but after walking around on the flax, they gave up the search and went back to report their failure to find the spies. And that is about the way backslidden preachers are doing today. They preach over your head and thump the flax a little and do not discover your sins to you, and people die by the hundreds and go to Hell from these modern churches because the preachers have not been getting after them with sharp pitchforks. I say, for Christ's sake, let us know the worst about our cases; let us know the truth about the condition of our souls before the great day of Judgment comes.

If those deputies from Jericho had been holiness preachers they would have taken a six-tined fork and put it down into the flax and jumped on it, and suddenly they would have heard some one yell, and then they would have removed the flax and revealed the men; but those deputies, you understand, who were after the spies, did not have holiness. Rahab let the spies down by a cord, and they made their escape safely from the city. If the conference preachers came to wait upon her after that, she could say, "They have gone, and if you make haste you may possibly overtake them."

Rahab remembered her part of the agreement and bound that red cord in the window; but she had a hard time. The cord may have been pretty, the Bible does not say, but it brought reproach, I am sure. If you are going to be a saved person, you will have the

hatred of the world. John says, "Marvel not * * * if the world hate you," and Jesus says that they will put you out of their synagogues. If, when the pastor of your church announces that there will be a strawberry festival, you say, "Never! never will that be permitted in my church," all who hear of the stand you take will decide that you are against every one and they will not wish to hear your victorious testimony. That is the way they felt about Rahab, I suppose, but she let the cord hang on the outside of the hotel. We can imagine how the traveling men would come, grip in hand, all ready for business, and say, "How is this? What do you mean by having that red cord hanging out there on the building? Are you going to let it stay there?"

"Yes, sir."

"If you do not keep that hanging there we will stay and pay the best price for the rooms; but we cannot stay and have people asking us what that means. We must sell goods."

"If you will not stay because I keep it you will have to go, for it is to be left there. It is there to stay."

The traveling men picked up their grips and left. They said, "We will have to go. Good day."

One talk with the spies made a great change in Rahab's life and caused her to lose interest in the things which had formerly occupied her attention. I suppose business fell off at Rahab's hotel. Presently her pastor called and asked why she was not at the prayer meeting Wednesday night, and she had to tell him she

had lost interest in the meetings of the Jericho church. He sits down and argues with her. He says, "You will lose your influence. You have been a useful woman in the church. Do you mean to tell me you are not coming back again?"

"Yes," answered Rahab, "that is what I mean."

"What are you going to do about the people who are not so holy?"

"I am going to stay right here and preach to all who will listen."

It was hard for Rahab to talk to her pastor; but she did not compromise. I suppose Rahab had been the president of the Woman's Foreign Missionary Society. Her mother, who was perhaps the most influential woman in the church, calls on her. She is very much dissatisfied with the way Rahab has been doing of late. She has heard that Rahab will not come to the Wednesday night prayer meeting and that business at her hotel is falling off and that the traveling men will not stop there. She had heard that Rahab was going crazy, that she kept a red cord hanging from the window all the time, insisting that it must not be removed. She had heard that her pastor had called and could not do anything to change the mind of the poor, "misguided" woman. It seemed sad indeed. "She used to be so useful," the preacher had said; "we could always depend upon her to pray at the prayer meeting."

And no doubt Rahab could pray. I imagine she could pray people through at the altar, and when a poor drunkard came in she was not too proud to point

him to a holy life. She would kneel down beside the unsaved, and as she prayed the tears would roll from her eyes, and presently they would be on their feet jumping and shouting and praising God.

Her dear old mother comes to see her at the hotel, but she does not get inside the door before Rahab assures her that she was never so happy in her life. We suppose Rahab said something like this: "Come in! What is the matter, Mother? You look as though you have lost your last friend. God bless you! I was never so happy as I am now. Come on in." But her mother did not like the way Rahab acted.

A religion that does not divide families is not Christ's religion. When you get God's salvation your friends will oppose you. They will feel the division and so will you. They will not like it if you get salvation.

I suppose Rahab had to coax her mother before she would come inside the hotel. Rahab set out an easy chair and began talking about salvation. Then her mother began to tell her about the revival in the old church. "Aren't you coming to the revival meetings?" she asked. "They are going to have 'Billy Monday' and he is the most popular man in Jericho and all the churches of Jericho are to be united and buy ribbons for badges for every one to wear, and it will be a great meeting. You must be sure to come." Rahab knew that you might as well put a ribbon on a billy goat as to put a ribbon or a button marked "Jesus Only" on a man who lives in sin every day. She knew that there was no power, no strength of

God in a badge. She explained again about real salvation, and said there was only one way to be saved. She was crazy according to the world's ideas, but she did not compromise. "My dear mother," she said, "stay with me and get this same salvation."

After Rahab had talked and prayed much with her mother, suddenly her mother said, "I will get saved; I am going to stay." Rahab said, "Father will soon be here and he will be angry because you did not go home to get supper."

"Well," said her mother, "I will stay anyway." If Rahab had a musical instrument in the hotel, she no doubt played the best song she knew and jumped and shouted and praised the Lord.

Her father came home from work and did not find any one at home. He called, "Mother!" and as he went to the back door he called, "O Ma! Mother-r-r-r!" He sits down and there is no coffee and no biscuits, and he begins to think. (Some men get angry when they do not get their supper on time.) He picked up his hat and throwing his coat over his shoulders, went down the road. He called at the hotel and said, "Wa-l-l, Mother here?"

"Yes," said Rahab, "she is here."

"I want her, please."

"Come in, Pa, what is the matter with you?"

"You tell her to come here to me."

Finally they persuaded him to come in and take a chair, and he asks, "When are you coming home to get my supper?"

"We shall have supper here today," his wife said.
 "I won't stay."

"O come and eat your supper," and he decides to eat supper. After supper they get him down on his knees to pray and the Lord comes down and blesses them and it is not long before he begins to pray. Do you know that woman Rahab was so energetic she gathered in some of her kinsfolk? Nearly every one got angry when she preached; but she would sit at the instrument and sing songs of kindred sentiments to "The Ninety and Nine," or whichever of those old hymns she could sing. Along the boys would come and stand outside the windows, and they were very "nice boys," some of them, but once in a while a cat or a stone or something would be thrown in. But Rahab did not stop preaching. Possibly the little boys liked to swing on that cord, and Rahab would have to stop them and tell them to let it alone. Some of the boys, in spite of everything, got saved.

Nothing discouraged Rahab. People from other churches began to come to see Rahab jump and praise the Lord. About the time their pastors had given the announcements and commenced the sermon they would be asleep. They wished for spiritual life in their church, but could not have it, and were sure to be on hand the next night at Rahab's meeting. Some of the people said, "They are good meetings." But not every one who attended Rahab's meetings got saved. They gave excuses as to why they would not be saved. One lady would excuse herself thus: "As

for me, you know I have my Sunday school class at our church to train."

"Well, we must be going," they would say at the close of the meeting.

"Must you go?" asked Rahab.

"Yes, good evening, Rahab. We will be back again next Thursday."

"But this is the only way," Rahab began again.

"O yes, you have your way and we have ours. We all differ, you know. Good evening."

A point I wish to make plain is that if you start for Heaven there must come a separation from ungodly and worldly associations, and if you belong to a worldly church or club, or have a certain interest in the proceeds of a business that is not all right, you will have to separate from it. We asked a young lady who was seeking salvation, about a certain paper. She worked in the office where it was printed. She said it had two million subscribers. "Is it worldly?" we inquired. She told us it contained stories about "Jim the Crook" and others of the dime-novel character, and she could not get her brother at home to stop reading it when he got a copy, until he had read it through. God will not let us have a part in such things; He will not have us connected with such business. There are certain things we must stop doing when we go to get saved. If you are working in a department store and people stop at your counter and ask whether a certain piece of goods is fast colors, you have to say, "No, it is not fast colors," when it is not. If the

floorwalker hears you, perhaps you will be discharged. You would better starve to death for keeping saved than go to Hell a miserable liar.

Rahab forsook her friends and quit everything that might hinder and preached until her father, mother, cousins, uncles and aunts were converted. You ask how they were cared for. I do not know; but God Almighty is able to care for people. When God called me to preach I said I would preach the gospel without money and without price. I was in business in Chicago at the time and very gladly laid aside my business and entered religious work exclusively for Jesus' sake, and I tell you such work is nearer Heaven than earth and I do not regret the change. If we fight on a little longer we shall be inside the City that has pearly gates where we shall enjoy the mansions which Jesus went ahead to prepare. Brethren, let us go on and be true at any cost.

Rahab and her religion were the talk of the town. The preachers of the town discussed the red cord at the preachers' meeting, I suppose. They said everything against it they could, and yet the red cord stayed where Rahab put it and she kept victory and everything was all right. She kept her eyes looking toward Jordan and felt great joy whenever she thought of Joshua and the children of Israel. One day as she was looking from the window she became very happy, and taking her handkerchief she waved it and fell back as if in a faint. I suppose those around her were frightened and threw water in her face, but she said, "Glory!"

"What is the matter?" they asked.

"Don't you know?" she said, and fell back again. They raised her up a second time and asked again, "What is the matter? Is your mind wandering?"

"No," she said, "it is all right." And when they looked out of the window they saw in the distance, coming over the hills in a serpentine line, amid clouds of dust, a vast company of people marching toward the city. The people of Jericho were frightened, for it dawned upon them that this was a company of the dreaded Israelites about whom they had heard so much, and they feared this meant the destruction of their city. Rahab could shout, for she had gathered a little company together and they were ready for the coming of Joshua and expected to be saved from the destruction.

Presently the heads of the leading societies in Jericho came out to see the weary, wayworn company of travelers. The president of the Ladies' Aid Society and the president of the Dorcas Society discussed the sounding of the rams' horns, the shouting and the marching. They thought: It will not harm any one for them to shout.

However, as the days went by and the people of Jericho saw that the Israelites seemed content to do nothing but march around the walls of the city once a day, their courage began to come again, and as they saw that their only weapons appeared to be the homely ram's horns, scorn and derision took the place of fear. The power of the God who was in the midst of the Israelites was unknown to the people of Jericho.

Maybe you do not recognize this story, but it is in the Bible. If Rahab shouted she could be pardoned, for she had kept the red cord hanging from the window from the time the spies told her the way to be saved. As they passed her house and looked up she waved her handkerchief and they gave a few jumps and assured her that they had not forgotten their promise and that she would be saved, and then passed on.

During the seven days the Israelites were encamped outside of Jericho, doubtless at every other hotel in Jericho the guests were making fun of the Israelites, and the great preachers who wore tall hats and long coats said, "Rahab thought she was the only one who had religion." But Rahab said, "It is all right; I am saved." The fallen churches say that we think we are the only ones who are going to Heaven and we think we are better than any one else, and I suppose people said the same things about Rahab. The townspeople of Jericho continued to ridicule, I suppose, until the last journey around the walls was made. Joshua at a given time told his men to shout, and a mighty blast was blown on the rams' horns and at the blare of the rams' horns, we can see, in our imagination, four stalwart angels put their shoulders against the walls and they tremble and fall. According to the book of Hebrews, "by faith the walls of Jericho fell down, after they were compassed about seven days."

What about the lodges and the missionary societies and the people who were busy in the department stores and the young people who had been reading novels and

trashy papers? Joshua did not spare one of them, and from the midst of that city there arose smoke and flame and the noise of crashing walls and the screams of hundreds of injured people who were under the falling buildings. The people who went to Rahab's meeting and then to some other meeting and said, "I am all right too," were not spared; they too were among the dead and dying. Every building went down, except the one which had the scarlet cord hanging in the window.

Rahab was a persistent woman. They could not get her to stop praying and could not get her to take some other religion that was "as good" and that did not cut so deeply. They could not get her to put her money into backslidden churches. She would not help to maintain a backslidden church and ministry. She did not get a salary and did not pay a salary to a compromising minister. She had not joined misguided reformers and spent her time trying to make Jericho more respectable. She knew that the people of Jericho who remained in sin were elected to be damned, and she knew no reform movement could save Jericho, but she absolutely held to the "narrow" way until she could see Joshua coming over the fallen walls.

The spies came to the door and asked, "Is Rahab at home?" Yes, she was at home. They had called there before and from that time she had kept salvation in her soul. If you get salvation you will stop going to the fashionable, ungodly places where no one ever gets saved, and you will say, "I am going to put my

time and money into getting people saved from an everlasting Hell." Her old friends had said, "Come out," but she said, "No, sir, I am going to stay until Joshua comes and gets me," and Joshua came. Her name was written in the book, and Joshua did not forget her.

The churches will hardly speak her name. They say she was a harlot; but she was a sanctified innkeeper and the devil hated her and heaped reproach upon her, and that is the reason she had a bad name. She was the best woman in town. The spies had told her how to be saved and she was saved, and when you turn to the eleventh chapter of Hebrews you read about this lady who was absolutely the only one in Jericho who would receive the spies, the representatives of God's people.

When Jesus came, there was no room in the inn for Him, and God's people are not welcomed into every home in town; but if you receive them, you will get your reward. In the coming of Joshua and the sparing of Rahab and her house is a picture of the coming of the Lord and of His sparing those who have received Him into their hearts. If we are not sanctified wholly and separated from the world when Jesus comes, we are going to perish with the ungodly and sinners; but "blessed are the pure in heart: for they shall see God" (Matt. 5:8).

The red cord experience of today is a separate, sanctified experience, a life separate from worldliness, formality and wickedness and all things which do not absolutely give glory to God. Separate yourself from ungodly, unholy things and God says He will receive you.

The Word says, "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." He is coming, and He says, "Be thou faithful unto death, and I will give thee a crown of life." If we are true, we shall not perish with them who believe not, because we have done the will of God.

I exhort you in the name of Jesus not to listen to friends and neighbors and relatives who would dissuade you from doing exactly what the Lord has commanded you; but obey Him at any cost, and keep yourselves "unspotted from the world."

LAZARUS
DESTINY DISCLOSED

“There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried: and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father’s house.” Luke 16: 19-27.

SERMON ELEVEN

LAZARUS

DESTINY DISCLOSED

FROM the lips of none other than the Son of God came the solemn words contained in our text. If the account is overdrawn, Jesus Christ exaggerated; if it is not true, Jesus Christ is a liar. I want to tell you that these are the words of Jesus, and as these solemn truths fall upon our ears, let us determine to govern our lives and shape our destinies with them in mind. The way in which we receive the truth will determine our state and destiny throughout eternity. People have pet theories and make up certain dogmas and form creeds and build churches, but it would save them a lot of money if they would believe the Bible. If people would read and really believe this account of Lazarus, it would save building and supporting Universalist churches, for the Scriptures say that the rich man, when he died, went to Hell, and that he has to stay there forever.

If Dr. Dowie's followers had read and believed the truths of this chapter, they would have been saved from believing Dr. Dowie to be Elijah III. The Doctor said that he would preach in Hell and get lost souls saved, and his followers expect that Hell will finally be emptied.

of its inhabitants and that its sufferers will go on up to Heaven. We never, during the later part of his career, disputed the probability of Dr. Dowie's going to Hell, but we do say that the gulf is fixed so that when a man once gets in he is there to stay. Do you not see the folly of paying preachers to tell people of a future probation?

There is no more diabolical heresy hatched in Hell than that of a second probation. The truth is that if you neglect the salvation of your soul in this life, you will drop into Hell and never have a chance to get out through all the cycles of eternity. If people had believed this scripture, they would have been saved from building a Roman Catholic church. What does the Bible say? It teaches that when a man gets into Hell, the gulf is fixed and he can never get out; and any church or doctrine which says there is some place, a future purgatory, for purifying people after they die, is pleasing the devil. God Almighty does not sanction such a doctrine, and His Son said that when the rich man left this life he dropped into Hell and that there was no escape.

Numbers of young men and women, forgetful of God, are joining organizations, churches, labor unions and different societies, in order to gain power, financial standing and strength. Unless they repent they will be lost. No matter how much money you expend for prayers and masses and ceremonies they will not afford relief to your screaming, agonized, tormented spirit as you wrestle with the billows of damnation.

Any one who leaves the confines of this life without being sanctified wholly, plunges into the realms of despair. The moment Hell's portals fly open and its walls inclose him, his immortal spirit sinks into the regions of damnation, and all hope of return is gone forever.

What is Hell? It is a hopeless, dark, bottomless abyss filled with despairing creatures gnawing their tongues and screaming with anguish, with every nerve alert, alive and on fire, while the worm that never dies gnaws at their innermost nature. This faint description is given by Jesus not alone to warn of an unending Hell, but to teach other truths also, to which I would call your attention.

The poor man of the story whose name was Lazarus was laid at the rich man's gate, full of sores. He had no friends who cared enough for him to clothe and feed him; he did not have adequate food; he did not belong to any influential secret order; his family would receive no death benefit at his demise and his widow would not be waited upon by people in regalia, but Lazarus had salvation. When he died, a hundred carriages did not follow his body to the cemetery and it did not take a separate vehicle to convey the flowers to the grave. There were no floral tributes, there were no harps with one string broken. When that poor man died at the rich man's gate, people looked at him and passed by on the other side. This world did not care about him after he was gone. They may have flung a few pennies to him the day before, but

they would not have to give him any more. He was a man for whom politicians had not cared, a man whom society had not recognized, but there is a Country up yonder that was tremendously interested in him and gladly welcomed him when he left this world. Thank God, if you love the Lord Jesus and are trusting your soul and body to His care, all Heaven is bending over you and is interested in you. You might pile up your riches, your oil stocks and railroad bonds and own more than any one else in the world, but Heaven would not be as interested in you as in a man like Lazarus.

I read that Jesus was in the temple and saw men and women casting their offerings into the treasury. The rich came and put in the tithes of their abundance, but finally a poor widow stole up and put in two mites which make a farthing and perhaps wiped the tears from her eyes, and Jesus said, "Verily I say unto you, that this poor widow hath cast in more than they all." The churches and great societies of this world are not particularly interested in the poor widow who comes to church wearing a shawl over her head because she has not adequate clothing; but there are none who trust in the arm of the Lord Jesus but that He will give the angels charge to keep them in all their ways. In their hands they shall be borne up lest at any time they dash their foot against a stone. Heaven is interested in people for whom the world does not care.

This story has another side. There was a rich man. The neighbors looked at and admired his beautiful, finely furnished home upon the boulevard. When-

ever his carriage was seen to pass down the street every one felt envious. He had but to draw a check and he could have all the delicacies of the season at his command and a sumptuous repast of five or six courses set before him. A moment of time, as it were, intervenes and he has passed into eternity. Tear aside the veil and see him screaming in torment. No one envies him any more. He catches sight of Abraham in the Celestial City. The rich man had been prominent in the world and perhaps was on the "board of trustees" of the old Jewish church and probably knew exactly the phrases which they used in their prayers; hence, he cried, "Father Abraham, send Lazarus, that he may dip the tip of his finger in water and cool my tongue."

When souls leave this life there are sudden changes. The poor but sanctified person of yesterday receives an abundant entrance into Heaven today, and is made inexpressibly rich. Lazarus, who yesterday scarcely knew how to get along, is today walking down the boulevards of Heaven. The rich man, who yesterday was living in affluence and surrounded by luxury, is a pauper today screaming in the torments of the damned.

If there is one subject of which the Bible speaks more often than of another, it is that of the marvelous offering of the Son of God and of how He suffered and died for sinners. Though you may be a sinner and weighed down on account of your sins, within five minutes your load of sin may be removed by the blood of Jesus and you may become a son of God and an heir of Heaven.

The Bible distinctly states that Jesus has gone to prepare mansions for His followers. He has been in Heaven for more than nineteen hundred years, and He will enter the name of any person, who will give his heart to God, in the Lamb's Book of Life and will give him a title to a mansion in Heaven. There are so many people who have backslidden and gone to Hell, making vacant the mansions which had been prepared for them, that one may have pretty nearly his choice on the avenues of Heaven. You may not own anything here, but if you become a follower of the meek and lowly Jesus, you will step into Heaven one of these fine mornings and Abraham will take you by the hand and lead you to your mansion on one of those wide, gold-paved streets. That sounds visionary, but it is founded on the gospel.

We may get from the account of Lazarus a little idea of what righteousness means. The Bible tells of a feast that a certain rich man gave. He bade the servants to call certain ones, but those who were invited were too busy to come. One man had bought a yoke of oxen and must go and prove them, one had married a wife and another said that he had some real estate to look after and asked to be excused. The landlords and the stock raisers and the members of the Ladies' Aid Society did not have time to go to the feast, and what was the outcome? The people from the highways and hedges were invited, and the poor and the maimed and the halt and the blind were bidden, and thus the feast was furnished with guests.

The rich men of the world do not appreciate salvation and not many of the mighty people are going to be saved. The kings of the earth are busy with their gaming tables and wine suppers and do not care for Jesus; but here and there we find a small company of people blind and lame and with halting step, so far as worldly society is concerned, but they have their faces toward Heaven and are pressing on to Glory. Thank God, we consider it a privilege to be of such a company, and some day we shall be caught up to meet the Lord in the air. We shall put off this mortal coil and put on our glorified bodies and go to live forever with the Lord. We do not belong to the rich class here, but we shall belong to the aristocracy of the skies and have a magnificent mansion, a glistening robe and a crown incorruptible, undefiled and that fadeth not away, prepared in Heaven for us.

Lazarus was not left full of sores at the rich man's gate forever. Jesus reported that he was away over yonder in Abraham's bosom. The rich man tried to get him away, but Abraham only hugged him more closely and said he could not go. Hallelujah! His sickness was over forever. There will be no rheumatism in Heaven, no lameness, no broken bones, no useless arms, no crippled backs. People who die in Jesus will nevermore know what it is to suffer pain and sorrow. One of these days there will be a resurrection, and though the mortal was sown in dishonor, it shall be raised in glory and though it was sown in corruption, it shall be raised in incorruption. Then shall

be brought to pass the saying which is written, "Death is swallowed up in victory." Thank God! Some fine day not far distant, if Jesus tarries, we shall say to Death thus, "O death, where is thy sting? O grave, where is thy victory?" and mount up through the air to our Celestial Home. This thought is a great encouragement to any one who is walking with God.

We shall have no more pain or sorrow in Heaven. There are no doctors practicing medicine in Heaven. If any doctors get there they will have left their satchels behind before departing this life. Jesus is the great Physician, and a man who is on his way to Heaven does not need plasters on his back. He will get there because he has backbone enough to get along without plasters. If the lions examined Daniel's backbone they did not find one of Alcock's Porous Plasters.

The rich man called for water to cool his parched tongue. When he was informed that he could not get so much as a drop, he said, "I want Lazarus to go and warn my five brethren that they come not hither. I am tormented in this flame." Friend, you are not going to do any missionary work after you leave this world. You will do your missionary work while here, or you will never do any. Now is the time to send missionaries. How about your brothers? Have they been warned? How about your boys and girls?

I remember that years ago when I used to break into the room where my dear mother was, I often found her on her knees praying. I would ask her what she was praying for, and found that she was praying for

the large family which God had given her. She was asking Him to save them from their sins and keep them from the snares of this wicked old world, and we can feel those prayers protecting us today.

Later, when I was old enough and went to work down town amidst sin and iniquity, it seemed impossible to yield to the temptations that commonly surround the young in large cities, because that wall of prayer was around me. Mother and Father had been putting prayers between me and Hell, and I thank God for those prayers. We read of the same kind of faithful Christians in history. Some of them were hated and kicked out of England, and they climbed aboard the Mayflower and landed over here in the dead of winter, on a cold, bleak rock. They were sturdy people.

The parents of today are not the kind of people that our parents were. Instead of the mothers of this age spending their time in fasting and prayer, they are in front of long mirrors working crimping irons and taking white powder and wiping it all over their faces. The modern mother is concerned only to have her daughters and sons become favorites in society, and the father is asked whether he went to see the dancing master in regard to his daughter's education in that line, and whether he paid her tuition and arranged for a term of lessons on behavior in the ballroom. The parents who are doing these things will wring their hands and tear their hair in Hell-fire. That beautiful daughter will meet you in Hell because you sent her to that French dancing master. Mother, you will

curse the day you gave her birth. And every man or woman who must pay the penalty for their wrongdoing will swear and curse when in Hell they meet the preacher who failed to preach against worldly pleasures and did not tell them they were going to Hell unless they repented.

You may sneer at the people of God who are under reproach and afflictions; you may laugh and scoff at the preaching of the Word of truth, but when you come to die, you will want one of God's poor saints who is unwelcome in the high-toned churches, some one who has God and who has hold of the Throne, to pray for you; or you will, as did this rich man, lift up your eyes in Hell and ask to have some one sent to warn your unsaved relatives that they go not to that awful place.

Abraham said to the rich man, "Thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." If you are having a hard time in this country for Jesus' sake, be "faithful unto death," for you are going to be one of the millionaires on the other side. Brethren, I would rather take my hard time in this country and go to Heaven, than to have an easy time here and then go into everlasting fires to weep and wail forever. The modern preachers do not say anything about Hell-fire. They say it is an old, worn-out doctrine which such men as Peter Cartwright, John Wesley and George Fox used to preach. Higher criticism is preached in these days of great universities and

learned professors instead of this rugged old doctrine of the Bible. You cannot, however, by looking into the original manuscripts of the Bible, find any Jesus Christ except the One who warned men of Hell-fire and brimstone and of the eternal punishment of liars, blasphemers, false professors and unholy people.

Yesterday Lazarus was outside the gate, poor and despised. The rich man passed him by unheeded, but when in Hell, he begged Abraham to send Lazarus to preach to his brothers. Did Abraham let him go? No, he said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Was that true? Suppose we could bring Dives back to this earth. Suppose he were to appear before you, wrapped in the fires of Hell, his eyes flashing with burning brimstone and the smoke of the pit coming from him—what would you do? You would faint dead away, and if you should ever come to, your friends would tell you that it was a hallucination and that you did not see any such sight.

If you will not hear the prophets of God or heed the warnings of the Bible, Jesus said you would not repent if one should rise from the dead and preach to you. Jesus preached all these truths in the utmost sincerity of His heart, and we present them to you. He was a Man who had no place to lay His head; He wandered from one city to another and had no home which He could call His certain dwelling place. If you follow Jesus you will be on the same line and have no certain dwelling so far as this world is concerned, for

the Bible says in Hebrews, "Here have we no continuing city, but we seek one to come."

We cannot tell you that it is right to lay up treasures in the banks of earth. If you believe in an awful, eternal Hell you will spend your all to save people from that awful place of torment. If I should see a steamer wrecked and her crew perishing and a lot of people sinking into the lake without any possible way to help themselves, I would put out any boat that I had at my command and do all in my power to rescue them. If I would not do that you would say I am worse than a murderer. The rich men of today are piling up hundreds, thousands and millions of dollars, until we have in our generation the richest men who have lived since the time of Jesus. They are holding fast their riches and are soul-murderers. The whole world is going to Hell as fast as it can; men are sinking into a bottomless abyss of torment under the weight of the sins in which they indulge. Suddenly some one is cut off by death and the preacher tells how benevolent the man was and that he is now up yonder in the abode of bliss; but he had no more than passed from the confines of earth until he was wailing in Hell.

It was the poor man, not the rich man, who went to Heaven. We hear a funeral sermon preached and a rich man's character is extolled, yet the preacher knows that he drank and swore and that no doubt he went to Hell. Did you ever hear a funeral sermon preached in which the preacher said the deceased did not go to Heaven? The preachers always say the de-

ceased went to Heaven. Should he even intimate anything to the contrary, he would not be allowed to talk for five minutes. One can actually commit every sin in the catalogue and still have the floral tributes at his funeral, "gates ajar" and a harp with one string broken. But it is a great display of hypocrisy. He may have on the coffin one of the "At Rest" coffin plates that can be purchased so cheaply. They are always in stock, so it is easy to get one and screw it on; but before the plate is fastened to the coffin, the soul of the departed sinner is screaming in Hell-fire and pleading for water. The future of the lost in that awful place of torment where rich people go is beyond the power of language to describe.

You may think I am overdrawing the picture, but if you have a great pile of money and hold your purse strings tightly while people are going to Hell, that in itself is enough to send you there. You may have no money and still be rich in many other things, so that you cannot enter Heaven. It is easier for a camel to go through the eye of a needle than for a rich man to enter Heaven. You see God's people preaching on the streets while the boys throw eggs at them, and you say, "I would not be in that crowd for all the world." Why not? You have a reputation to sustain and you would not be willing to go with God's despised people and be laughed at and spit upon. It would cause you to lose certain friends that you have. Some have riches of reputation, some of ambition, some are rich in fame and many are rich in other things that

are prized by this world; but they are going to Hell unless they lay all their wealth at Jesus' feet.

The rich man dies and the undertaker sets the coffin in an attractive position in the room and then it is beautifully decorated with flowers. Hats are removed and respectful audience is given to the preacher while he tells of the philanthropy of the deceased, of the colleges he has endowed, of the way he spent his money and how he at the last gave all that he had to benevolences, and every one says it is all right. The preacher says, "It hath pleased our Father in Heaven to call this man Home," and while he is preaching the sermon, the man is screaming in Hell for a drop of water to cool his parched tongue. That is the way it will be with you if you do not get right with God. You are going to Hell unless you repent and forsake your selfish life.

Now and then a rich brewer dies. His friends get some preacher to tell what a good man he has been, and while the funeral sermon is being preached, there are men who are not able to get around on account of the beer which that man manufactured. The minister is preaching into Heaven the man who has helped multitudes on their way to Hell.

A brief notice appeared in the newspaper (if they had newspapers in those days), saying, "Lazarus, the poor old beggar full of sores, died yesterday at the gate of Dives. Any one may have his body." No one cared to have his body; but that did not keep God away from the scene, and the Bible tells us that the

angels came and carried him into Abraham's bosom. I want to have angels at my deathbed, don't you?

Right at the time when your mother and father cast you out and say you are crazy because you will not stay in the lodges and labor unions and do the way you used to do, you will find Jesus shaking hands with you and telling you about another Home which He has prepared for you. The blind man whose eyes had been opened by Jesus testified in the synagogue and the priests put him out; but he had not gone far when Jesus met him and comforted him.

Look over the directories of Heaven and you will not find the names of the great and famous of this world. "Not many wise men after the flesh, not many mighty, not many noble, are called." If a gentleman with a gold-headed cane gets converted, God will show him how he can have that gold melted into money, so it can be spent in getting others saved, and that man will begin to send out missionaries.

There is very little difference between the rich men of the board of trade or stock exchange, and the common burglars who break through windows to get the gold. This farce that is passing so easily for salvation is not taking people to Heaven, and if a board of trade man gets salvation he will not gamble another penny on the board of trade, but will be honest and upright and keep the love of God in his heart. The "revival" that sets hundreds of board of trade and stock exchange men and society leaders to singing the "Glory" song at ocean summer resorts, while some

young fellow at the lake front is falling into the water, having committed suicide by blowing his brains out because of the greed of those money-getters, is not a revival that sets the angels to singing.

You look at the business card of that young suicide and trace his history for a few hours back, and you will understand what is the matter. He went to the board of trade in Chicago and lost everything. The market went against him and he blew his brains out and dropped into the lake. Fortunes are lost in a day on the board of trade. What about the man who got the money? He is at the front of the "revival," so called, singing, "All Hail the Power of Jesus' Name," and, "O For a Thousand Tongues to Sing," and he is the cause of that man's suicide. He is singing, "That will be Glory for Me." If it will be glory for him the Bible is not true. It may be glory such as this world can give for a brief time, but such a person will never get into Heaven. Be not deceived by this modern, popular, secret-order preaching. Be not deceived when the person whom you know to be licentious and wicked dies without thorough repentance and they tell you how good he was and that he is in Heaven. His soul was in Hell before his body was cold. The old Bible is true.

Like Lazarus, God's people are unknown in this world, but well-known in Heaven. You may wear a shawl over your head in this country, have your name cast out as evil for Jesus' sake and be looked upon as the offscouring and filth of the world, but the angels

are interested in you. Your relatives may be ashamed of your poverty, but when you die and go to Heaven you will find that there you are inconceivably rich.

How did Stephen fare when he began to preach? Stephen, what is the trouble? Why did you make that speech? Do you suppose any one said he was rash and provoked that rock throwing? There the people were taking bricks and pounding his ribs. You can read about it in the book of Acts. What did Stephen do? He told them of Christ and told the crucifiers of the Son of God what they had done and it cost him his life. They said he was blaspheming God and they began to throw stones at him; but while they were breaking his head, a heavenly smile came over his face, and as they looked they saw him raise his head and heard him cry, "Lord Jesus, receive my spirit." While they were gnashing on him with their teeth he saw the heavens opened and Jesus standing on the right hand of God. Glory to God! I suppose Jesus was sitting at the right hand of the Father and when He saw them piling rocks upon Stephen and bruising his body and breaking his bones, He could hardly wait to welcome him into His Father's home. He stood up and with outstretched hands parted the heavens and Stephen's spirit leaped from his bruised body and in a moment was "safe in the arms of Jesus."

Maybe you think this world will love you when you get saved and sanctified, but I tell you that the world will feel like stoning you until you die; but the Scriptures say you are then to "rejoice, and be exceeding

glad: for great is your reward in heaven." How was the testimony of the good spies received on their return from Canaan? They told of the good fruit and brought back a sample so that the people need not take their word without good evidence, and how did the people feel? They said, "Let us stone them with stones till they die."

If you are not persecuted in this world you are not going to Heaven, for "all that will live godly in Christ Jesus shall suffer persecution." There is no easy route. You cannot go to Heaven by singing board-of-trade, "That-will-be-Glory-for-Me" songs. The one who gets the salvation of God in his soul and the one who will finally be received into Glory is the one who does not deny Jesus and His people down here in this world. The Bible says, "If we suffer, we shall also reign with him: if we deny him, he also will deny us." We might mention one person after another who really thinks he is on his way to Heaven, and some are sincere in thinking that they are all right; but they are having an easy time in this world, and they are going to have a hard time in the world to come. Without repentance they are going to miss Heaven and are sure to suffer eternal punishment.

The rich people are not going to Heaven. Several verses in the sixth chapter of Revelation corroborate my text and bear me out in what I am saying. They say that the kings of the earth and the rich men and the mighty men will some day call for rocks and mountains to hide them from the wrath of God and the

Lamb. You may think that the kings of the earth are going to Heaven; that the emperors, princes and earth's nobility will be among the saved; you may expect to meet all of the earth's rulers there, but the rich people of the earth who are enjoying fame and honor, men to whom the world is bowing, will not be there.

You may think God's people in this country are a poor-looking crowd, but God says, "Man looketh on the outward appearance, but the Lord looketh on the heart." While God Almighty's people through all ages have been a self-denying, persecuted people, deprived of many of the luxuries of life, it will be on this earth only, for the Bible says that when we get to Heaven we shall hunger no more, neither thirst any more, neither shall the sun light on us nor any heat, but the Lamb who is in the midst of the Throne shall feed us and shall lead us to living fountains of water, and God shall wipe away all tears from our eyes.

The rich do not feel the need of salvation. They think a little more wealth will satisfy their immortal souls. They are increased with goods and have need of nothing. They go to a church where a form of religion is carried out and where the singing is good, and there they rent a pew and let this world go on to Hell. Many people have been called of God to use their means in sending forth laborers into the harvest field. People whom God called to the foreign field twenty years ago are today teaching Latin and musty Greek roots, or are engaged in some kind of business, and are letting the heathen go to Hell rather than obey

God and lead souls to Him. They have a good education, but they are going to Hell. God has called them and He is angry with them because they have not heeded. His awful fury will be wreaked on all those who have turned a deaf ear to His oft-repeated calls. They have their education, their friends, their society, their dancing, their insurance, and are letting the whole world pour into Hell.

Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Are we living in an age of self-denial? Walk down the streets and you see that the show windows are full of laces and silks, tapestry and curtains, and what are they there for? They are there to be purchased by people who have their hearts set on the things of this world. The command of Jesus is to deny yourself and take up your cross. Here is a woman kneeling upon a richly carpeted floor in an elegant home. God is talking to her soul and He tells her to take down those curtains, give the price of them for work in the foreign fields and present herself at the Bible training home; but she says, "I want to keep these things and be a teacher of the religion of the Lord Jesus Christ too." That is what some might call self-denial; but Matthew, who was sitting at the receipt of custom, left his salary and his fine home and followed Jesus. That is the kind of self-denial God wants.

The sons of Zebedee were mending their nets, when along came the Son of God. He had no standing. People looked at Him and said He was a man who was

under the reproach and stigma of unfortunate birth, but He did not speak the second time until these two sons of Zebedee had left their father and their nets and followed Him. They seem never to have had a thought of hanging on to their possessions from the first moment when they got a view of the face of Jesus. They bore all the reproach that such a course would bring upon them and through the remainder of their lives showed their fidelity to the One they loved. They were not left without reward, for when death came they were taken to Heaven where they are now listening to the angels' singing.

It may mean much for you to turn your back on this world and walk with God, but if you do it, you will hear the song of the angels one of these days. The first step costs, but every step thereafter pays. The rich man went to Hell and was told that he had had the good things in this life and likewise Lazarus evil things, but that now Lazarus was comforted while he was tormented. I would rather leave all and follow Jesus than to meet the fate of this rich man. The rich have not left all. I notice they are not studying to see how many souls they can save from Hell and how much they can give to save men from sin and from shame and from everlasting torture. They are getting as many delicacies as possible to eat; they are trying to make one window into a nice, oriental show and another into some other kind of a show—anything to show that they are ahead of their neighbors—but the people who are ahead in this world's

estimation and who are constantly striving to outstrip their fellow men, are not going to be ahead hereafter.

The day is coming when those who have walked with God and have lived a life of self-denial and have been saved from sin while on this earth, will meet in Heaven and thank God that they belong to the company of those who have come up out of great tribulation and have washed their robes and made them white in the blood of the Lamb; therefore are they before the Throne and serve Him day and night in His temple.



